

*The*  
**CHRISTIAN  
CENTURY**

*A Journal of Religion*

---

Has Christian Endeavor  
a Future?

*An Editorial*

---

**WATCHING THE PACIFIC  
BASIN SIMMER**

By Paul Hutchinson

---

Now the Birth of Jesus Christ  
Is in This Wise

By Marguerite Wilkinson

---

Fifteen Cents a Copy—Aug. 13, 1925—Four Dollars a Year

AUG 13 1925

## A Miscellany of Recent Good BOOKS ON THE BIBLE

**Introduction to the Study of the Bible:** J. R. Van Felt.  
Says Dr. L. A. Weiger: "Dr. Van Felt has handled his material with good judgment, and has written in an interesting fashion. I can recommend the publication heartily." (\$2.00)

**The Nature of Scripture:** A. S. Peake.  
Professor Peake has done much to make the modern view of the Bible intelligible and acceptable, and in this book he again commends it with persuasiveness and reverence. (\$2.00)

**Making and Meaning of the Bible:** George Barclay.  
For those who have no time to read ponderous and technical discussions of the subject. (\$1.75)

**The Interest of the Bible:** J. E. McFadyen.  
In a series of untechnical discussions, Dr. McFadyen makes the reader see that the Bible is alive with interests of many kinds — not religious only, but literary, historical and sociological. (\$2.00)

**At Home in the Bible:** T. H. Darlow.  
Says J. D. Jones: "This is the kind of a book I should like to put into the hands of young preachers to help them realize how deep a well the Bible is. It deals with the great and central things of the Bible and in a great way." Excellent sermon material. (\$2.00)

**A Literary Guide to the Bible:** Laura H. Wild.  
Its aim, to help the reader to realize the art and beauty of Biblical literature so that he can read it along with other world masterpieces. Chapters on Folk Lore, Historical Narratives, Poetry, Drama, Wisdom Literature, etc. The author is a professor in Holyoke college. (\$2.00)

**The Story of the Bible:** Eugene Stock.  
How we got our Bible, told for the young. Clear and beautiful work. (\$1.25)

**Introduction to the Old Testament:** Ernest Sellin.  
Dr. Sellin is one of the most distinguished of living Old Testament scholars. The book contains an introduction by A. S. Peake. (\$3.00)

**The Meaning of the Old Testament:** Hugh Martin.  
Does not pretend to be a complete Old Testament introduction, but only a guide to the main results of modern scholarship. (\$1.60)

**God in the Old Testament:** Robert A. Aytoun.  
"Studies in gradual perception." Thirteen chapters, each one containing material for a half-dozen sermons. (\$2.00)

**The Old Testament in the Twentieth Century:** John Lewis.  
A fresh and constructive study of Old Testament teaching and its application to modern social problems. (\$1.50)

**Old Testament History:** Frank K. Sanders.  
Organizes the whole range of Old Testament history so that one may see at a glance the relative importance of each period. (\$1.25)

**A Brief Biblical History, Old Testament:** F. J. Foakes-Jackson.  
Fully supplies the widespread demand for a modern, scholarly, compact and very readable textbook in this field. (\$2.00)

**The Book of Psalms:** W. M. Furneaux.  
A revised version into the language of the twentieth century. It is remarkable to find how much new light Dr. Furneaux — formerly Dean of Winchester — has contrived to throw upon the Psalter at the cost of changes so slight. (\$2.00)

**The Book of Job:** A. H. Mumford.  
A new translation of the book in verse, with an introductory essay by Prof. A. S. Peake on "The Significance of the Book of Job." (\$1.75)

**The Apocryphal New Testament:** Trans. by Montague R. James.  
The first book to supply the English reader with a comprehensive view of the apocryphal literature connected with the Old Testament. Makes available recent researches into its origin, history and value. (\$3.50)

**Introduction to the New Testament:** B. W. Bacon.  
Thoroughly organized material and a clear style characterize this book. (\$1.00)

**Making and Meaning of the New Testament:** J. H. Snowden.  
An excellent popular treatment. (\$1.50)

**Making of the English New Testament:** Edgar A. Goodspeed.  
Timely and scholarly. (\$1.50)

**Story of the New Testament:** Edgar A. Goodspeed.  
A modern classic in this field. (\$1.50)

**Syllabus for New Testament Study:** A. T. Robertson.  
The Bible student must go far to find a more satisfactory guide to New Testament study than this revised and enlarged edition of Professor Robertson's Syllabus. (\$2.00)

**A Brief Biblical History, New Testament:** J. F. Foakes-Jackson.  
Dr. Jackson holds the chair of professor of Christian institutions in Union Theological seminary. This late volume is clearly written and interesting, and it is authoritative. (\$2.00)

**The Four Gospels:** B. H. Streeter.  
This is being labeled "Canon Streeter's ablest book." It represents a thorough-going attempt to penetrate the obscurity which is commonly supposed to veil the origin of the Gospels. Written in a style easily comprehensible by a reader who may have had no previous technical knowledge of the subject. (\$3.50)

**Translation of Luke's Gospel:** A. T. Robertson.  
Professor Robertson gives the student the benefit of his comprehensive knowledge of the Greek language by enlarging on the meaning of important words and expressions. (\$2.50)

**The Gospel of John:** Benjamin W. Robinson.  
The thousands of Bible students who have floundered about in the bog of the technical commentators — who have made a special victim of the Gospel of John — will find delight in the reading of this new book by Dr. Robinson of the University of Chicago. (\$2.25)

The Christian Century Press - Chicago

## British Preachers, 1925

Edited by SIR JAMES MARCHANT

### The Volume Includes:

Contacts With the Unseen: L. P. Jacks  
Deliverance from Spiritual Bondage: R. J. Campbell  
The Reopening of the Wells: John A. Hutton  
The True Superman: James Black  
The Good Fight: J. C. Carlile  
Warfare, Devilish and Divine: W. R. Inge  
What Is Christianity: Leyton Richards  
Faith's Manifesto: H. Tydeman Chilvers  
Judging for Oneself: George H. Morrison  
"Follow Me Yourself": E. W. Barnes  
The Conditions of Communion: James Reid  
Conditions of Permanence: E. A. Burroughs  
When the Controversy of Jesus Seemed to Fail: Frederick W. Norwood  
"The First Miracle That He Wrought": F. B. Meyer  
The Garden and the Cross: John Kelman  
Middle-Age: A. Maude Royden, etc.

PRICE \$1.75 (We pay postage)

THE CHRISTIAN CENTURY PRESS  
CHICAGO

## By JAMES MOFFATT

**Translation of the New Testament:** Cloth, \$1.50; Limp maroon leather, \$2.50; French morocco, \$2.50; Levant, divinity circuit, \$3.50; Pocket leather stamp cloth, gilt edges, \$1.75; paper cover, 60c.

**Translation of the Old Testament:** Vol. I, Gen.-Job; Vol. II, Psalms-Mal., \$2.50 each.

**New Testament, Parallel Edition:** The Authorized edition and Moffatt's translation in parallel columns, together with a fine introduction to the New Testament, \$2.50.

**Everyman's Life of Jesus:** A Narrative in the Words of the Four Gospels, \$1.50.

Says Benjamin B. Bacon of Dr. Moffatt: "Moffatt is not only a marvelous scholar, competent as no other in our English-speaking world to master the entire vast literature of New Testament criticism in all languages, but a translator also, who has proved both his historical and philological competence and at the same time an almost incredible mastery of the finest modern literature, whence he culls illuminating parallels to the literary beauties of the Bible."

THE CHRISTIAN CENTURY PRESS : Chicago

## THE RIVERSIDE NEW TESTAMENT

A New Translation by William G. Ballantine

"This translation retains the noble literary atmosphere of the King James version, and it adds the vitality of our present speech and writing."—President Emeritus Thwing, Western Reserve University.

"I am delighted with the format of the Riverside New Testament, and cannot speak with sufficient appreciation of the beauty of the translation. I doubt if there is another scholar in America who could have done it."—William E. Barton.

Beautiful library edition in modern book form, \$3.00

Special price on a few slightly shelfworn copies, \$1.90

No matter what other translations your library contains, the "Riverside" affords a wealth of suggestion not to be found in any other book. A minister's library is not complete unless he has this late and scholarly translation.

THE CHRISTIAN CENTURY PRESS :: Chicago

When writing to advertisers please mention The Christian Century.

# The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XLII

CHICAGO, AUGUST 13, 1925

Number 33

EDITORIAL STAFF—EDITOR, CHARLES CLAYTON MORRISON; MANAGING EDITOR, PAUL HUTCHINSON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, LYNN HAROLD HOUGH, THOMAS CURTIS CLARK, WINFRED ERNEST GARRISON, REINHOLD NIEBUHR, ALVA W. TAYLOR, JOHN RAY EWERS, EDWARD SHILLITO

*Entered as second-class mail matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 8, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 8, 1918. Published Weekly, and Copyrighted 1925, by the Disciples Publication Society, 440 S. Dearborn Street, Chicago*

Subscription—\$4.00 a year (to ministers \$3.00), strictly in advance. Canadian postage, 52 cents extra; foreign postage, \$1.04 extra. Change of date on wrapper is receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

## EDITORIAL

### No More Fooling with Chinese Issues!

EXCHANGE OF FINAL formal ratifications of the treaties and resolutions concerning China adopted by the Washington conference almost four years ago was set for August 5. Assuming that no last minute circumstance has arisen to delay this leisurely procedure, the powers are now in a position to go ahead to do something to right the situation in that country if they really desire so to do. From the indirect expressions of policy which find their way into the daily press it seems that the United States wishes to take up immediately the question of extraterritoriality and tariff control, with the expectation of discovering without long delay a process for the abandoning of these two admitted invasions of Chinese sovereignty. Great Britain and Japan are reported to be ready to follow the American lead, and France can probably be induced to enter no objections. The acquiescence of the other nations which have a share in the case is likely to follow as a matter of course. It is to be hoped that there will be no fooling about the approach to this period of study. Chinese say that they fear that the representatives of the western nations will take their cues from the foreign commercial bodies in China, whose major interest is, of course, the preservation of the special positions under which foreign commercial and industrial exploitation has been so lucrative. There is cause for belief, from the references of Senator Borah to the American Association of Commerce in China, that in the case of the United States, at least, not too much weight will be attached to representations emanating from such sources. It is clear that the foreigners resident in China will, in the main, insist that their safety depends on a continuation of their special status. It is also clear that the issue of

immediate safety—if it really exists—must be balanced against that of ultimate goodwill. Can foreigners ever hope to be regarded as friendly guests in China while they live under extraterritorial privileges? Granted the need for order in that country, which course is more likely to produce it—to give up the special privileges or to hold fast to the unequal treaties? In the meantime, as the diplomats timorously approach Peking they are met with the jeering smiles of the plenipotentiaries of Russia and Germany. For those countries the issue is settled. They are sitting pretty.

### The End of a Cycle

WITH THE DEATH of Mr. Bryan another cycle of American politics has come to its completion. Vachel Lindsay perhaps foretold its coming in that most moving of all the poems drawn from the political life of this country:

Where is that boy, that Heaven-born Bryan,  
That Homer Bryan, who sang from the West?  
Gone to join the shadows with Altgeld the Eagle,  
Where the kings and the slaves and the  
troubadours rest.

It has been a notable cycle. Opened by the Bryan challenge to the Mark Hanna America of 1896, it closes with the Bryan swan-song in the convention of 1924 which had just nominated the leading lawyer of Wall street. Three figures dominated it; perhaps four. Bryan gave it birth. Roosevelt gave it power. Wilson gave it sense. LaFollette gave it passion. It began with McKinley—"Mark Hanna's suit of clothes," as Lindsay remembers him—and a tariff-protected rule of big business. It closes with Coolidge and



a return to the McKinley ideals. Full cycle. It would be easy, too easy, to write a page of swelling moralizings and pseudo-profundities on the course of the cycle and what it has revealed, not so much regarding the leaders as regarding the American people. But, for the moment, there is more satisfaction in sitting back and letting the fact sink in that the cycle is done. Roosevelt, Wilson, LaFollette, Bryan—"gone to join the shadows." Who will first tower in the cycle now to begin?

### Mr. Bryan's Burial

**T**HE FUNERAL SERVICES of the great commoner were held in the New York avenue Presbyterian church in Washington, the church he usually attended during his residence in the capital. In spite of the heavy rain, crowds of people lined the streets and the church was filled to its capacity during the simple and appropriate rites. The address, delivered by the pastor, was a personal tribute of respect and love to one who had influenced profoundly his own life. Some of the favorite hymns of Mr. Bryan were sung, and great masses of flowers bore witness to the regard and affection of many organizations and individuals. Representatives of the department of state recalled by their presence the record of the illustrious dead as former chief of that branch of the government. The flags on the white house and other official buildings were at half-staff during the services. There was only a slight touch of the military about the proceedings. To be sure, Mr. Bryan held for a brief time a military position, as colonel of the third Nebraska regiment in the Spanish-American war. But the entire course of his later life was so opposed to war and all forms of militarism that one notes with interest the almost total absence of military display at the funeral, and rather wonders that the family should have wished his interment in the Arlington military cemetery. The services were broadcast by special radio arrangements, and great numbers of sincere mourners must have listened in throughout the land. No event of recent years has more deeply moved the public than the sudden and wholly unexpected passing of this fearless champion of righteousness and unquestioning faith in the Christian religion. Of Mr. Bryan's address to the Dayton jury, never delivered, but released to the press immediately after his death, we shall have something to say presently.

### It Is Old Men in Japan, Too

**W**E ARE INDEBTED to Zion's Herald for a picture of Japan's most prominent jingoes. The ubiquitous news photographer has caught Messrs. Uchida and Toyama at the Aoyama cemetery, in Tokyo, where they were making what is reported to be an annual pilgrimage. The shrine sought by this pair is the tomb of the man who committed suicide in front of the American embassy after the passing of the Japanese exclusion law by the United States senate. Of course, that happened only a year ago, so that the "annual pilgrimage" does not have much standing yet as a popular holiday in Japan. But, given time, it is conceivable that Messrs. Uchida and Toyama may work

their little stunt up into quite a respectable demonstration of national animosity. If they only had the Hearst papers behind them, what a thundering occasion they might make of it! The thing that interests us in this picture, however, is not the possibility as to what this display of Japanese chauvinism may become, but the evidence of what it now is. For both Mr. Uchida and Mr. Toyama are old men. One of them—Mr. Toyama, we take it from the photographer's notation—has a beard that Walt Whitman might have envied. The other is the grizzled-grey, what might be called the Admiral Fiske, type. At a venture, we should put their average age at seventy. Old men. On both sides of the Pacific, old men, doing what they can to plunge the boys into the business of killing each other.

### Chinese Churches Urge Forward Movement

**W**HEN THE UTTERANCES of the Shanghai conference of the Christian church in China, held two years ago, were published in Europe and America, there was a shock of surprise and admiration at the audacity of some of the pronouncements. But the western churches have adjusted themselves to the new situation with what grace they could command, and the new and even more revolutionary resolutions of the conference held in May of this year will bring a new measure of satisfaction to the friends of the missionary cause in its wider outreaches. The gathering was the third annual meeting of the National Christian council of China, held like the two others, in Shanghai. Representatives were present from the Chinese churches in all parts of the country, and many prominent missionaries were there. A call was issued for a forward movement of the church, in which it was insisted that China still needs the cooperation of the missionaries, less in the future as those in authority, but increasingly as comrades, willing to give the highest gifts of scholarship, Christian experience and brotherly love in the spirit of the servant. For such a movement the generous giving of both Chinese and foreigners is needed, but only such as imposes no restraint on the free movement of the living spirit. The missionary approach to China must lose itself in the forward movement of the Christian church in that land.

### Council's Insistence on Truth, Freedom and Love

**F**AMILIAR WORDS were employed as watchwords of the new movement, but they were packed with meaning, as the resolutions showed. Truth must be sought in all directions, but most of all in Christ both as historic person and as basis for Christian experience today. A larger knowledge of Chinese literature and life is indispensable if the people are to be reached. Particularly is there need of recognition of China's admirable reverence for the family and for age. A higher standard of education is necessary, particularly religious education. This is essential in the equipment of the missionary as well as in the life of the Chinese teachers, preachers and church members. The facts of science and of religion must be frankly faced, and there is no conflict between them. The

church in China must be free. It can never be controlled by government, or by foreign organizations. A native Christian leadership is a crying need. The conditions under which such a leadership can develop have not yet been secured. "We call the churches, missions, and institutions of higher learning to study this question," says the call, "in order to see how far the hindrance lies in the foreign type of organization which gives little scope to the genius of the Chinese people, and how far the control of work by foreign organizations and finance creates conditions unacceptable to those who might come forward." To secure a true democracy within the church which shall be free from the political distractions of the time must be the aim. And all things must be done in a spirit of love. The tragedy of the day is the identification of Christendom with the use of gunboats and armies in the mind of the oriental. The nations that have most injured China in the past are the ones from which the missionary forces come. The aggressive manifestation of western civilization is no part of the Christian gospel. Christ's way of love is the only solution for the present difficulties of this great people. The missionary must come, if at all, with a real respect for China, its traditions, its ideals, and its people. If words like these can be taken seriously by all who are interested in the Christianization of the orient, real progress may be expected.

#### Mr. Ford Seeks the Spiritual In Mechanical Efficiency

HENRY FORD'S SHOPS are the last word in mechanical efficiency. If there is a place where the machine fixes the pace for the man it is at Ford's. Saying that scientific efficiency is simply "the application of the law of the conservation of energy to the human task—using the head to save the heel," Mr. Ford thinks that because it is "first intelligent" it "follows that it must be humane." This syllogism hardly seems apparent. The history of the human aspects of factory life, through the application of invention and masterful mass management to work and production gives ample witness to the fact that intelligence does not always imply humanity. Mr. Ford's argument is much better than his assumption. He argues that "Work that is not intelligently directed effort—that is, work that is not pushed forward and directed by the man, instead of the man being pushed by the work—is drudgery and is the stuff of slavery. The old system which false reformers plead for had in it the making of slaves, men being pushed by the work and directed by the boss. The new system of efficiency brings the intelligence and direction of the individual into play, and by placing him in contact with the fruits of intelligent mastery, tends to develop the element of mastery within him. And this result in any mind, in any life, is not to be called 'materialistic.' It is the emergence in a man of that faculty which makes him master of matter. From the time that the sublimest teaching known to man came out of a carpenter shop, the shop has played a leading part in the betterment of humanity. From honest industry arises that unity of practice and breadth of service that feeds, clothes, educates and intellectualizes the world. The system of efficiency that enables men to put intelligence

into their work develops the elements of mastery within them, and makes them better and happier men. But all men are not voluntarily intelligent, they must be taught the best means to every end."

#### Georgia Disapproves Tennessee Anti-Evolution Law

IT WOULD not have been surprising if the threat made by the champions of the Tennessee law to carry their campaign into every state legislature had proved successful in one or two of the neighboring commonwealths, particularly after Mr. Scopes was convicted and fined. But in spite of most vigorous advocacy by the member who introduced a resolution similar to the Tennessee law in the Georgia assembly, it was voted down. The feeling seemed to be that if it was the purpose to make the state ridiculous, that was the way to go about it. This would seem to imply that the Dayton trial had some educational value, quite aside from any attempt to feature it as a theme for humor. Certainly great numbers of people north and south have gained a more adequate idea both of the field of science and of the relation of government to education. The sale of books dealing with evolution has been multiplied manifold since the trial was announced. Popular information has been immensely stimulated. If any state legislatures actually do follow the example of Tennessee it will be upon ampler evidence than the assemblymen of that state had at their disposal. And even if a majority of the people still abide by the conservative view with which they were credited by the prosecution in that debate, they will at least have a clearer conception of the function of a state assembly in relation to the themes of public education.

#### Land Reform Starts Poland's New Day

THE POLISH DIET has recently provided for the return of the land to the people. This act is more fundamental to the future integrity and success of the restored national life of the Polish people than any of their military programs. Press stories from that land have regaled us with problems of boundaries, minorities and the Danzig corridor. All of these things are important, but none of them lie so near the heart of Polish democratization as does the transformation of a feudalistic landlordism into a farmer-owned ruraldom. Democratic governments cannot be built upon feudalistic economies. We would do well to heed this fact as we face the problem of autocratic industrial management in this country, turning from a rural into an industrial America. Poland is following in the wake of Mexico, Czecho-Slovakia and other democracies now in the making in democratizing her land. A half million acres will be turned over to the actual cultivators each year until the restoration is complete. The present title holders will be allowed to retain liberal homesteads, and will be paid partly in cash and partly in five per cent bonds. The purchasers will be given forty years in which to pay the government, which is, like the Irish government in the partitioning there, acting as the business agent. Poland's low estate previous to her partitioning was due to her rigid feudal system. Her economic weakness before the war

came from that cause even more than from the hard governments of her conquerors. Her internal problems since have been quite as grave as her external problems, again owing to the same situation. Some of her patriots, like Paderewski, have sought political democratization without disturbing the economic feudalism, but the politically enfranchised farmers made one of their own number premier, and the rest now follows as a natural consequence.

### German Students Repay

**T**HE STUDENTS OF GERMANY will begin this year to repay contributions made to them since the war. Many of those who received the relief, so generously given by the students of America and other lands, have completed their courses but they, together with the more favored youth of the present student generation, intend to pass on to others the help given them. They have pledged \$10,000 for this year. It will be used by the student relief committee, with headquarters at Geneva, to furnish textbooks, scientific materials, recent books and other scholastic necessities to those teachers and schools in the lands farther to the east that are still indigent. Ex-chancellor Michaelis, who is president of the great German student union, states that the greatest single need of German students now is social club houses, the equivalent of our student unions. There has hitherto been little campus social life in German universities. The desire for these foyers or unions is a part of the democratic movement in the student life of that country. They will attempt to raise a half million for this project themselves and ask for the loan of a like amount to help bring the enterprise to a success. The German student is not yet prosperous, but out of the hardship of the past five years he has learned economy of the most drastic kind, and his pride demands that the help given shall be a loan rather than charity.

### A Significant Choice by a Southern College

**T**ENNESSEE is not all the south. Neither has the court at Dayton heard all there is to be said as to the cultural and religious future of that great part of the country. If evidence is needed to support these statements, the election of Professor Edmund Davison Soper as vice-president of Duke university should supply it. Doctor Soper has served as a teacher in two universities and two theological seminaries located north of the Mason and Dixon line. His particular field is that of comparative religions. In it he occupies a position which would have been repudiated with horror by practically all church bodies of half a century ago. His books, such as "The Religions of Mankind," while they have won for him standing as an authority, likewise disclose in him catholicity of spirit sufficient to recognize the genuine religious significance of all the ethnic faiths. In other fields of theology, as well, Doctor Soper has won a reputation for his ability to present the conclusions of an unshackled thinker in a way to be understood and appreciated by the person familiar only with the traditional categories. In going to Duke at the beginning of the expansion of that re-named university,

Doctor Soper has the promise of a free hand in the building of what are hoped will be two of the most influential schools of religion in the south. One of these will be concerned with the training of ministers and the other with the training of experts in religious education. Of both schools Doctor Soper will act as dean, while serving also as vice-president in immediate charge of all the religious interests of the university. It is an unusual organization for a school, and gives the man chosen for the position an unusual opportunity. That a man of Doctor Soper's kind should have been the choice augurs well for the future religious life of the south.

### French Troops Withdraw From the Ruhr

**S**EVERAL FACTORS have contributed to the removal of the army that has occupied one of the most valuable industrial sections of Germany ever since the conclusion of the war. One is the character of the German reply to the French proposal of the security pact, containing its guaranty of frontiers, and a further pledge against aggression, so that Briand, the French foreign minister, feels satisfied at the situation. This is much for a French official to acknowledge in the state of fear-neurosis from which France appears to be a perpetual sufferer. Another reason for the withdrawal of French troops is the great need of reinforcements in the war with Morocco. There even the combined efforts of France and Spain have made little headway against a native people fighting for the independence which all other nations are seeking in these days. The withdrawal from German territory came as a happy opportunity in a time of urgent need. France may well congratulate herself upon this tardy adjustment of a great wrong. The occupation of the Ruhr was commercially unprofitable and morally without justification. It lost France the approval of many of her allies. Neither Great Britain nor the United States was convinced that it was necessary or justifiable. The lot of the German people in the occupied district was most unhappy. Had it not been for the general disapproval of Germany's part in the war, there would have been urgent efforts made to relieve the suffering of the people. As it was, the Red Cross performed notable services among the population without much publicity. It is good to feel that a sore place has been freed from the irritation which kept a whole district under the pressure of an unwise mastership.

### Why Negroes Oppose Segregation

**A**NY WHITE CITIZEN who aspires to act as an agent of racial goodwill in his community would do well to read a Negro journal occasionally. You do not discover the Negro mind through talking to your laundress. Just now segregation is the most burning issue in the colored society of our northern cities. Shall the Negroes be given separate schools, parks and hospitals? When the issue comes up the whites assume, without much thinking, that the Negroes will accept such provisions with gratitude and are frequently amazed to find them opposing the gift of institutions with the race mark upon them.



The following editorial comment upon the state of a park, designated as theirs some years ago, in one of our northern cities into which there has been a large influx of colored folk, sheds a revealing sidelight. It is from an influential Negro weekly. Commenting somewhat acidly upon those more placid members of the race who make no protest, whom he calls "Jim Crow Negroes," the editor says: "Speaking of this hundred acre field, there is not a drive in it. There are several country footpaths. If an auto is strong enough to get through the dust or mud to the boundaries of the park, there is still the difficulty of finding parking space. The whole east side of the park is separated by a street from a row of unsightly eating houses and divers amusement stands. It is the same old story of segregating the Negro and neglecting him. Anything will do for him. The present park board seems to have forgotten that they have this big barren, inaccessible field, dedicated to the inferiority of the Negroes. Segregation is bad enough, but its usual concomitant of second-rate provisions is nauseating to self-respecting Negroes. Douglass Park could be made a beautiful place. It could be landscaped, shrubbed, and given suitable walks and drives. The streets leading to it could be made easily accessible. The law as to the distance of amusements could be enforced. Nothing is being done now. Nothing has been done. Let us hope that the park board will some time this side of the millennium demonstrate that even a park when 'eased' over on a group of easy Negroes can be considered and developed alongside the other parks of the city."

## Has Christian Endeavor a Future?

THAT A MOMENT of vital import has been reached in the history of the Christian Endeavor movement is evident to one who takes stock of its past record and marks its present estate. It has rounded out a cycle of experience. Its measure runs to almost a half century. It began forty-four years ago at Portland, Maine. It has just held its annual convention in Portland, Oregon. During these years it has enjoyed the leadership of one of the most notable figures in the religious life of America. Among the most winsome, beloved, courageous, faithful, patient and successful Christian leaders of the American church Francis E. Clark has an assured place. The history of Christian Endeavor is the history of one man's vision and its expanding results. From the circle of young people in the Williston church, the movement went out until it belted the earth. In every land where the gospel has gone Christian Endeavor is one of the instruments of its interpretation. And around the world, following the call of the far places, this consecrated leader has gone many times, directing and inspiring the thousands of young people who have come into his great family.

The story of Christian Endeavor reads like a romance. It was in the beginning the discovery of youth in the church. It was marked by the audacity of one who believed that the young people could be trusted and had come to the time when that confidence would be justified. The experiment proved that the faith thus held was not misplaced. In

spite of misgivings on the part of conservative church leaders, the wall that had imprisoned the waters of youth gave way, pierced by the device of one daring pastor, and the open spaces were freshened with a rush of the young life of the church, eager for action. The early conventions of the society were a revelation in their size and enthusiasm. Nothing like them had ever been known. They set the type for colorful and jubilant gatherings for all sorts of enterprises. Great voices were heard in these gatherings, and have continued to be heard. Many men and women became famous because of their connection with the growing organization. In the midst of all the dramatic features of the society's enlarging service, Dr. Clark maintained his place at the head, confident, wise, leaderlike, modest and beloved.

The strength of the movement lay in its appeal to young life in the church, and its insistence upon the simple, commonplace, but essential and too often neglected elements of the Christian life. It gave to the young men and women in the churches a sense of their value to the church and to the world. It taught them to trust themselves in gatherings of their own group. It sent them to the Bible for daily reading and meditation. It inspired them with a love of prayer, and the desire to try the experiment of daily prayer as a factor in their happiness and success. It taught them that missions were not a remote and detached piece of church work, but a fresh, vital, intimate part of their own lives, as they came into contact with missionaries in person, and with the literature of missions provided by the movement. They learned to give regularly and systematically to the church and the wider causes of good will. They discovered the obligations of good citizenship and the deeper elements of patriotism. They took some vital interest in the great reforms, such as temperance and the fight for purer domestic life. In a word, they became aware of a great opportunity within the churches, and a satisfaction in such activities of which a former generation had never dreamed.

But chiefly Christian Endeavor provided an occasion for an explicit demonstration of that unity of which people had been thinking for a decade, but which had never taken effective form. That was the astonishing thing about the enterprise. No wonder the guardians of denominational tradition were alarmed. A deadly blow was being struck at the whole sectarian edifice, a blow which has been followed up with many others from different hands, until the fabric is crumbling today. This was less the deliberate purpose of Christian Endeavor leaders than the inevitable expression of the spirit of youth in contact with one of the venerable inheritances of Protestantism. So far did this denominational alarm go that in several cases separate youth groups were formed to copy and capitalize the manifest value of the society, and yet keep within denominational channels. This was one of the misfortunes and limitations of the movement, though it has prospered in spite of all such side currents, and some of these sectarian experiments have been abandoned.

And now Christian Endeavor has come to the end of the period marked by the active leadership of its founder. The task of direction has fallen upon one who by character and training seems as suitable for the place as anyone on whom

the mantle of Dr. Clark could fall. It is a responsibility of very great weight. Upon Dr. Poling and the officers of the United Society of Christian Endeavor there lies a burden of leadership which cannot easily be estimated. No man can be to the movement in the future what Dr. Clark has been in the past. He has been literally the father of this great family. The men he gathered about him as advisers were among the strongest men in the American church. It was a unique and masterful adventure, growing with his strength and theirs, expanding to hemispheric diameters. At present the situation is much more difficult, and the road not so clear. Some of the difficulties are apparent.

Christian Endeavor has ceased to be a youth movement, in the implicit meaning of the term. Great numbers of young people are in its enrolment. Its conventions are large and full of earnest purpose. They are all the better for the lack of something of the effervescence which was natural in the earlier days. But they are dominated by mature people. The programs are lacking in the very element necessary to a youth movement—freedom, spontaneity. It is the older church men and women who appear upon the platforms. But most of all, the direction of the entire enterprise has been of late years, and is today, in the keeping of those to whom the work of Christian Endeavor is an organized outline that is to be followed rather than a continued series of experiments that are to be tried.

The youth movement is taking form all about us, in the areas of social activity, student life, civic concern, industrial ferment, business adventure, nature study, moral idealism, sportsmanship, and religious inquiry; and the organization of which we are thinking, and whose place is deep-seated in the affections of all of us, appears to be untouched by this new and passionate outbreaking of the spirit. Even some of the denominational groups whose appearance was deprecated by the friends of the Endeavor society seem to be attempting in a more serious way to hear and respond to the call of youth, so insistent and so appealing in our time.

Christian Endeavor is going on with its regular and helpful routine of Christian duties suitable for young people. This is wise and necessary. But its leadership is mature, its statistics padded, its journalism hesitant and feeble, its educational program belated, and whole sections of its membership are under the deadly blight of a fundamentalism which is driving alert and purposeful ministers and their young people out of the movement either into other forms of youth service or into independent movements of their own.

These things and others that are apparent are not due to any lack of thoughtful care on the part of Dr. Clark and his loyal colleagues in the control of the society. They have come about in part by reason of that loyalty and close association with devoted men through the years. It is inevitable that an organization so large as this becomes grooved and conventional in its activities. It is subject to the same faults and limitations inherent in all large bodies. Conservatism secures control. Traditions become fixed. Men with dogmas find such an organization a most convenient stone on which to grind personal or doctrinal axes.

A new moment has come in the history of the movement. An honored leader whose services can hardly be overesti-

mated is giving over active direction. A new leader, with capacity and experience is taking charge. Much is expected of him. The next five years will determine the curve that Christian Endeavor is to take in the new time. Many friends of the enterprise are eager to see its vast capabilities for good utilized to the fullest, but they know that policies must be changed and fresh discoveries made. The air is vibrant with the stirrings of the youth spirit. Shall the church be permitted to make full use of them through this honored and historic organization, or must it look elsewhere for such an instrument?

## Thoughts After the Sermon

### XV.—Dr. Cadman on "Character and Work"

ALL THE WAY through the reading of this sermon in the last week's *Christian Century* I was conscious of a hand gently resting on my shoulder. I have met Dr. Cadman only once—at Atlanta, where he had the day before been elected president of the Federal Council of Churches of Christ in America. By chance we met in the lobby of a hotel, and though his new office was bringing to him a multiplicity of duties he insisted that we sit down in a quiet corner and "get acquainted." I do not think I ever met a public man more approachable, and at the same time more finely gentle in his own approach to a stranger's heart. The courtesies of conversation were almost an "After you, Alphonse; after you Gaston," affair. I wished the talk to deal with him, he wished the talk to deal with me; and we sparred together in fine unconsciousness of what we were doing until someone pulled him away to his task in the chair of the assembly due to be called to order. Whatever he got from me, I got from him what I went after—a sense of the quality of his spirit, which I found to be one of simple, gracious, generous benignity. As we sat on the huge, soft davenport, his hand soon found its way to my shoulder and remained there while the conversation continued in terms as familiar and friendly as if we had been long-time comrades.

This is the only time I ever met him personally; and his council sermon on the Sunday of that week was the only time I ever heard him preach, but the unaffected and gentle humanness of him left a picture in my mind that kept coming again and again into focus as I read this printed sermon on Paul's great text about wood, hay and stubble or gold, silver and precious stones. I say, "as I read;" in truth I should say as I *tried* to read. For I confess that I found the sermon difficult reading. My attention kept wandering. My first difficulty was to hitch the sermon vitally onto the text. So far as the text was concerned, it seemed irrelevant to start with the reflection that we would take our character into the next world, and that there would be as wide a range of moral differences there as we know obtains here.

As I went on, sharply reproaching myself repeatedly for my failure to get hold of some firm substance of the preacher's thought, I became aware that the sermon was built up without a single joint left exposed. From the standpoint of homiletic art it was not a structure at all—a thing "built up"—but was more like a stream,



quietly and deeply flowing past the place where I sat on the bank. When I had finished the reading I found it impossible to reproduce its message, except to say to myself in the most commonplace fashion: He says that we ought to be careful what sort of materials we use in building our characters, for the great test of life will come when the things hidden here are disclosed over there. This was a pretty small measure of meal for a reader of average intelligence to get from the threshing of four thousand words of grist, and chagrined I charged myself with having less than average intelligence or the result would have been more substantial.

Next day I read it again. This time some sense of the direction in which the stream of the preacher's thought was flowing came to me. I thought I could punctuate it at certain places and discover where any other preacher would have clearly indicated the end of one thought and the beginning of another—the familiar and usually helpful "firstly, secondly and thirdly" which Dr. Cadman seemed, whether deliberately or instinctively I could not tell, to conceal. On a third day I read the sermon again, this time waiving the attempt to grasp the thesis as a whole and confining myself to a consideration of its sentences, as such, one after another. Here was subtlety indeed—and more bafflement for me in my purpose to master this discourse. Every sentence was significant. If they had not been parts of a larger whole it would have been possible to tarry with them, sentence by sentence, to one's genuine edification. The preacher's thought had manifestly gone into each pulse-beat of the discourse. It was not the product of the mere glibness of a ready talker, but was a real piece of constructive thinking. And now I have to write my thoughts after the sermon for the public to read, and, alas, I am not ready to do so! I do not understand this sermon, and the only fair and honest thing for me to do is to make confession of that fact.

I have other thoughts, however, which urge themselves upon me. I wonder how a discourse as subtle as this, and affording such a test of my poor mentality, can be—do I dare use the expression?—"put over" on a congregation of people, registering perhaps an average of intelligence about equal to my own. I think the answer is found in the touch of that hand upon my shoulder, in the human naturalness and earnestness with which this preacher approaches his people, both in his daily personal relations to them and in his public address.

Our faith is not helped so much by our minister's arguments, or by our full understanding of his deeply considered thought, as by the sense that he is himself a true believer. From this sermon, for all its recondite and elusive thesis, any child will get the impression of the preacher's great and solemn conviction on matters of life and death and immortality. And while it is true that the medium through which such an impression is best conveyed is a simple and understandable discourse, the all important thing in the sermon is not in the sermon at all but in the man behind the sermon. It is this that lifts a mediocre sermon into great preaching. And it is this, in the case of Dr. Cadman's present discourse that puts a super-sermon in the edifying reach of the least of those who hear it.

THE LISTENER.

## The Monument

### A Parable of Safed the Sage

WE WERE in London, I and Keturah, and as we drove about, I beheld an High Monument, with the bronze statue of a gentleman upon the top. And I spake unto the Chauffeur saying, I recognized Lord Nelson on the top of a tall post in Trafalgar Square, but this gentleman's personality has faded out of my memory. Who was he?

And the Chauffeur answered, saying, I drive by 'ere hevery day, but I never 'eard tell who the bloke was.

And that evening I walked abroad, and I said, I will go and read that bronze gentleman's name on the base of his Monument.

But when I came to the Monument, there was no name on the base, and if there was one higher up I could not see it.

And two young women came by, as it were Shopgirls or Stenographers. And I inquired of them, saying, Whose Monument is this?

And the both looked up as though they had passed the Monument every day and had never seen it. And one of them answered, I do not know whose Monument it is. It is not mine.

And the both laughed and went their way.

And I inquired of a Policeman and a Postman, and I learned nothing.

And I returned to the Inn and spake unto Keturah, saying, There are two ways of consigning a man to Oblivion. One is by the deep burial of his memory, and the other is by elevating him so high above the heads of humanity that no one knoweth or careth who he is. And there are other ways of doing that beside Monuments.

## VERSE

### Poet's Immortality

GIVE me truth and a drop of ink,  
And I will laugh at time:  
The earth's last man will pause to learn  
The burden of my rime.

THOMAS CURTIS CLARK.

### The Martyr

AND ALL the while they mocked him and reviled,  
And heaped upon him words of infamy,  
He stood serenely there, and only smiled  
In pity at the blind intensity  
Of hate; for well he knew that Love alone  
Can cure the ills of men—of nations, too—  
Though unregenerate mobs their prophets stone,  
And crucify the gentle Christ anew.  
So he but smiled, and drained with quiet grace  
The bitter cup for lips too eloquent,  
And, dauntless, took the soul-degrading place  
Designed for thieves—this prophet heaven-sent!  
And when the throng at length had hushed its cry,  
Another cross loomed dark against the sky.

NATALIE FLOHR.

# Now the Birth of Jesus Christ Is in This Wise

By Marguerite Wilkinson

THERE ARE MANY DISCIPLES who have known him always as the everlasting friend. They are children of good fortune. To others he is born in "the fullness of time." He may come with the touch of healing and the tone of peace when the tree of life has been cleft and seared by sharp-edged lightnings of agony. He may appear on a radiant summit of perception when the things that are lovely are very near. He may be made manifest tenderly to one who is feeling for the first time the compunction which takes an insult in silence rather than wound another by returning it, or to one who is stricken and helpless, yet willing to pray and forgive. He may draw near to the soul that has given up a precious thing for love of another soul,—perhaps only a flower or a small purse, perhaps a supremely needed and much desired experience.

So he was born in the tramp whose story Ridgely Torrence tells in his eloquent and exquisite "Eye-Witness." When this tramp turned away from the night-fire beside the railroad track and left it to his comrade because he "couldn't find the warming-room for two," Jesus came to him.

"My heart went open like an apple sliced;  
I saw my Saviour and I saw my Christ."

The whole of it can never be told. The best that can be done is to let a look, a word, a poem, an act, show something of the agony and the glory, in order that people everywhere may know that it is real, in order that they may have a clue to the meaning of the betrothal of the spirit to the Spirit, of the angelic annunciation and the Almighty overshadowing without which no new life enters into us, of the journey of the individual soul to its Bethlehem, and the travail and humiliation and of the strange, sweet, fresh power that comes like the singing of angels and with the shining of stars. It is only the beginning. A road leads from Bethlehem to Calvary for nearly all of us. Much must surely be learned afterwards, much must be borne. But it is one more Christmas, one more birthday of the Light of the World.

## THE SOUL LIKE ICE

For there is a soul that is like a dark cavern of ice hidden under gloomy shadows. Stubborn walls of frigid unilluminated thought shut out the day, and it is inhabited by weird blinking gnomes of doubt and hobgoblins of fear. Then the day comes when a huge column of ice guarding the entrance is broken by life and falls in splinters. Jesus goes in. Then the icy walls glisten with ten thousand prismatic hues and many rays reveal the peculiar loveliness of pattern which has always belonged to that one soul alone in the whole universe. They pass through every open space of clear purity and transparent honesty. They transform the gnomes and hobgoblins into fairy dreams, emerald

and azure and topaz, rising serenely through the nights and days. Little by little the cavern that was dark and forbidding becomes a luminous palace for the King.

And there is a soul like a sour pond in late summer. All growing things that stand near have sucked up the life-giving water drop by slow drop. The small rillelets that fed the pond in springtime no longer run into it, for they have been exhausted near their source. There is no outlet now, for the pond is so shrunken that it is hemmed in by its own banks. It has lost the cool sweetness that once made it lovable. On the surface float festering masses of scum. The feel of the water is slimy and the odor of it is stale. The sky is cruel fever above it. All this the pond realizes and tries to forget. But a day comes when it can forget no longer and cries out to heaven. Then heaven is opened above it and Jesus gives the water of life, of which, if any drink, he shall have life everlasting. The rillelets come singing down the slopes of time again to the margins of the pond, silvery and miraculous. Their clean, cool tinkling fills the pond so that the sour waters are sweetened as they rise higher and higher against the stiff banks of clay that have held them in, and finally there is a swift, releasing overflow, and the scum on the surface of the pond is drained away, and the pond faces heaven clear enough to reflect the light in the eyes of a baby.

## THE SOUL GROWN HUNGRY

And the birth of Jesus Christ is also in this wise. He is born to souls grown lean with terrible hunger because they have fed on stones, and to souls that are barren, weedy gardens, bearing no fruit although the soil is rich; and to souls that have been scourged for his sake without truly knowing him; and to souls like prisoners in jails, inhibited and furious; and to souls like brothels. And when he comes hunger is fed with the bread of his love, the barren gardens bear fruit, stripes of agony are worn joyfully as badges of honor, prisoners are set free, and all uncleanness is washed away in the white current of his glory.

For his birth in us is sweeter than the savor of all wholesome foods, of clean grain from the prairies and wild sage honey from the mesas, and of richer flavor than any keen wine. The vision of him is every glorious hue of dawn, and every shade of arcane beauty in the many-colored land of which A. E. (George Russell) tells us. His voice is far lovelier than the music of Orpheus. His touch is gentle, but under it the soul leaps and marches and dances. His love is more fragrant than the earth in a deep forest at night, than a breeze whirling inland from a great salt ocean, than new-cut grass in a summer meadow. He is more than all these things. He is a call to battle and a first claim upon honor and a gateway into that invisible world which men sometimes speak of as heaven without realizing that it is near us even now. When we have done our petty

Augu

selves  
struck  
the ga  
countr

His  
new lo  
for th  
happ  
self-co  
and a  
the so  
ing de  
motiv  
the th  
merely

O

On th  
open  
cours  
mind  
to co  
stitut  
to de  
start  
a sig  
Hono  
to so  
differ  
a pov  
given  
took  
Ju  
as ac  
one a  
who  
offici  
tious  
again  
pose  
Chin  
the c  
pher  
pres

T  
mult  
velt  
is j  
war

Selves to death in his name, or perhaps even when we have struck the first blow against our own littleness, he opens the gates and bids us find our greater selves in his own country and in him.

His coming brings new powers. It is not merely that new love increases compassion for all hurt and sorry things, for the queer and the soiled and the forsaken, though perhaps this is the largest gain for the soul that has been self-centered. It is not merely that new energy is given and asks a chance to work for him. It is not merely that the soul learns a new knowledge of good and evil by looking deep, deep through faults and failures to their hidden motives and causes and by trying to lift aside, one by one, the thick and stifling veils of sin that hide him. It is not merely that sensitivity to falsehood and truth, ugliness and

beauty, mercy and anger, is sharpened. Jesus brings subtle and delicate powers less easily defined and described than any of these. He tells terrible truths suddenly and grants sure insight slowly. So richly does he give that it is easier for the beginner to doubt the new powers than to believe in them until either use or misuse, victories or blunders, have proved them real. And so the rebirth which greatly enhances all values in life is utterly bewildering at first, and days of trial follow the days of illumination.

It is only after the soul has learned to trust and use the new powers to a certain extent, after the days of trial have given a certain measure of understanding, that Jesus can lead on into a "wealthy place." Then the soul hails him as the eternal Lord of all loveliness, clad for a little while in our flesh that we may wear his Spirit to all eternity.

## Watching the Pacific Basin Simmer

By Paul Hutchinson

ON A MORNING in July fifty-three American warships sailed from Honolulu harbor, Australia bound. On the same morning the Institute of Pacific Relations opened its initial session in the same city. There was, of course, no connection between the two events. No official mind had timed the Hawaiian maneuvers of the battle fleet to come to an end with the arrival of members of the Institute. Nor had the projectors of that gathering planned to delay its sessions until the fighting forces were safely started for the Antipodes. Yet the double occurrence was a sign hardly to be overlooked. For the power that left Honolulu that morning is a power which has been trying to solve international difficulties for centuries, and with indifferent success. While the power that entered the city is a power which is now for the first time insisting that it be given a chance to try its hand. And the place where this took place is called "The Crossroads of the Pacific."

Just a few more than a hundred persons went to Honolulu as active members of the first session of the Institute. No one attended in an official capacity. There were some there who could never quite afford to forget that they possessed official capacities elsewhere, and who were accordingly cautious in their speech lest what they said be one day used against them. But for the most part the Institute was composed of men and women from Australia, New Zealand, China, Japan, Korea, the Philippines, Canada, Hawaii and the continental United States, hopeful to find, in an atmosphere of free discussion, the way by which peace may be preserved in the basin of the Pacific.

### AT NEW ERA'S DAWN

Thanks to the advertisements of a group of railways multitudes of Americans are by now familiar with Roosevelt's dictum: "The Pacific era, destined to be the greatest, is just at the dawn." But with that we may couple the warning of a longer respected, if anonymous, authority:

Red sky in the morning;  
Sailors take warning.

The dawn of the Pacific era, now full upon us, has seen altogether too much red sky.

The Institute of Pacific Relations is an attempt to send out warnings of threatening weather, and at the same time to seek so to chart the course for such ships of state as float in Pacific waters as to promise them safe passage and harbor. Or, to change the figure, the Institute is an attempt to plant in the opening years of the Pacific era what the Atlantic era and the Mediterranean and the eras before have so conspicuously lacked—some alternative in international difference for force. If the men of the differing nations can be induced to sit down and discuss together the issues which provide friction there may come that mutuality of respect for the mental and personal attributes thus represented as shall make vigorous the promise of peace. Peace is the child of mutual regard. The Institute of Pacific Relations is seeking to set under motion a continuing process for fostering by mutual discussion this mutual respect.

### NOT A SENSATIONAL GATHERING

The gathering in Honolulu did not make a good news story. Most of the sessions were held behind closed doors. In the open sessions the set speeches did not easily lend themselves to sensational quotation. Even in the round tables and forums to which the public was not admitted the patient search for facts did not give room for many moments of tension. On the whole, the Institute proved to be not much more than fifteen days of study, carried on in an atmosphere of mutual consideration, in which every effort was directed toward the discovery of the issues which now menace the peace of the Pacific.

This was, in truth, the major result of the session. The points at difference between the nations of the Pacific era were dragged into the open. This may not seem like a result of much moment. There will be few questions named in the proceedings of the Institute when those are published which were not known to be there when the members first assembled. But there is value in having the problems



delimited. And there is further value in having the existence of some of the problems certified.

The issue as between Japan and the United States, growing out of the passage of the immigration act of last year, furnishes an excellent case in point. Several of the American members came to the Institute with the belief that the passage of the law of 1924 could be regarded as a dead issue, and that, if certain misguided American sentimentalists would only stop shaking the carcass, the Japanese would soon forget all about it. This view was openly declared in one general forum by an American member from California, and the churches were held up as the especial sinners in thus artificially galvanizing a corpse which, left to itself, would soon disintegrate.

It is not known how many Americans may have taken that view to Honolulu. It is hard to think that any can have taken it away. For whatever the merits of the case it was clear that the manner of the American action represents to the Japanese at once a wound to their racial and national self-respect and a turning point in international policy. The issue thus raised is with them almost an obsession. It was constantly on the lips of the Japanese at Honolulu, even after the Californians had warned them that continued agitation meant increased anti-Japanese feeling on the Pacific coast. It is as silly to maintain that Americans are keeping this issue alive as it is to hold the Bolsheviks responsible for the present disorders in China.

#### PROBLEMS UNCOVERED

Many indeed were the problems which this first Institute session turned up for later study. The "white Australia" policy; Philippine demands; Korean claims; the position of missionaries in regard to Chinese treaties; the industrialization of the far east; British, American and Japanese naval and military policy in the far east; opium—all these and other questions were given careful attention. None of them, however, could equal in tensivity the questions which grow out of efforts for the rehabilitation of China and out of the migration issue between Japan and the United States. To both of these major and immediate issues attention will be directed in these pages at a later time.

Under all the problems that vex the peoples of the Pacific basin, however, there is one general problem which cannot be ignored. This is the problem of race. To the tinted peoples along the western shores of the Pacific the whole future is comprehended in one question: "Is this, or is this not, to be a white man's world?" Out of that question, ever present in these days of color's rising tide, comes all the mischief of such a cruise as that of the battle fleet to Australia. Does it mean that a white America stands ready to back a white Australia? Every politician, every newspaper editor around the mighty rim began to ask that question the day the cruise was announced, and to supply an answer in accord with his wishes or his fears. And while the racial tension remains acute, it behooves the authorities in every country to remember that their every move—however innocent when considered independently—will be interpreted in the light of this issue.

There was a constant effort at Honolulu to explain white attitude toward this question on the basis of a feeling of

racial differentness rather than of racial superiority. The groups from New Zealand, Australia and the United States contained some distinguished scholars in the fields of study which cover racial concerns. All of these assured the groups from the orient that there is no possible scientific basis for a belief in white racial superiority in the present state of knowledge. One or two went farther and suggested that if there is any question of superiority or inferiority involved, such facts as we now possess would indicate the superiority of the Mongoloid peoples. But since experience in these fields is so limited, and standards of judgment are so lacking, the members of the Institute were apparently content to rest the question with a recognition of racial difference, and to admit that this difference has an effect on popular psychologies which must be taken into account.

#### CAUTIONS TO BE OBSERVED

When this is said, however, two words of caution should go with it. The first concerns the lack of knowledge in this realm. On every hand this first Institute session found itself handicapped in its study by a lack of a firm fact-foundation. But this was more true in the study of race than of any other factor. There was only one member of the Institute who spoke with anything approaching certainty on the facts of race. He was a brilliant lecturer in political science in an Australian university. And he was twenty-four years of age. For all the study that is being given to this question, there is not a conclusion of importance yet arrived at which must not be labeled tentative. It is a good thing that the dawn of the new era finds the acquisitive whites forced to admit as much.

The second caution requires us to remember that we have not lessened the danger of racial friction if, after disclaiming any position of racial superiority, we stress the disabilities growing out of racial difference in such a way as to make others think we hold ourselves in a favored class. No form of words is going to satisfy here. While the white man insists on certain rights and privileges when he settles in the lands of the tinted races, and at the same time refuses to those races rights and privileges of anything like a reciprocal character, it will be almost impossible to keep the racial issue from growing acute.

#### WEDGE BETWEEN EAST AND WEST?

For the moment the racial question may not frighten us. Apparently, the trump cards are in white hands. But it is not certain that they will always stay there. No imagination can picture what the noon of the Pacific era will be if it finds an orient making full use of the resources—both in men and materials—now lying undeveloped. Yet this is almost certain to come to pass. It is, therefore, a matter of moment if our interpretation of racial difference is of a nature to make cooperation between east and west difficult. Herein lies the ultimate mistake in America's dealings with Japan. This to us, said the Japanese spokesmen at Honolulu, is plain notice that you do not value or desire our cooperation. It is the driving of a wedge between east and west.

None of the peoples can afford to have wedges driven between them and the other peoples of the Pacific. The hope for an era of peace is dependent on a common readiness to cooperate. The Institute of Pacific Relations offers

a mea  
what  
these  
begin  
ginnin  
was q  
mon  
embar  
throug  
must b  
and p  
in ord  
where  
western  
Keep  
rassme

The  
absenc  
again,  
gentle  
such s  
more  
politic  
than a  
suffici  
forma  
ment v  
It is i  
Pacific  
listene  
now,  
what t  
eastern

I ta  
the In  
less th  
there.  
the go  
hope o  
this us  
of we  
In thi  
sinner  
astoni  
came  
either  
in wh  
take a

Wh  
stitute  
by cor  
of on  
they  
must  
who a  
and p  
lapses  
a text  
class

a means whereby the peoples of the Pacific can discover what the hindrances to such cooperation are, and how these may be overcome. The Honolulu session was only a beginning in seeking this end. It was a very cautious beginning. In some respects it was almost too cautious. There was quite too noticeable a tendency to hold back at any moment when zealous "advisers" raised the cry, "Don't embarrass the state department!" If unofficial approaches through common study are to make much progress there must be, in the future, a greater readiness to let the feelings and prerogatives of state departments suffer, if need be, in order to come to grips with actualities. And a point where the east says, "This is a dividing wedge," while the western state department puts up its sign, "Dead issue: Keep off," is a good point at which to risk some embarrassment.

#### RUSSIAN ABSENCE FELT

The presence of this wedge was also suggested by the absence of Russians from the Honolulu gathering. Here, again, score another for the state department. So far as the gentlemen in Washington are willing to admit, there is no such state as Russia. The mere fact that Russia is having more effect on the present development of far eastern politics and policies than any other nation—more almost than all the other western nations put together—was not sufficient to bring members from that country to an informal discussion of far eastern affairs. The state department went unembarrassed! But the Institute went limping. It is nonsensical to suppose that any full understanding of Pacific conditions can be obtained by people who have not listened to the Russians. And especially is this true just now, when the Russians, with a unique prescience as to what the Pacific era is to be, have thrown their lot in on the eastern side of the wedge.

I talked enough with Chinese and Japanese members of the Institute to know that they went away from Honolulu less than satisfied with the conditions which they found there. They were ready, in almost every instance, to admit the good intentions behind the gathering, and to join in the hope of its future usefulness. But they seemed to feel that this usefulness would depend to a large degree on the ability of westerners to get over their habit of lecturing the east. In this, let it be admitted, the Americans were the worst sinners. There were Americans at Honolulu with an astonishing range of knowledge covering the issues which came up there. But most of them had spent fairly long lives either in instructing or advising orientals as to the path in which they should walk, and it proved hard for them to take another attitude.

When orientals come into a session like that of the Institute of Pacific Relations they make an initial concession by consenting that the proceedings shall be in the language of only about one-tenth of the peoples involved. In this they put themselves at a distinct disadvantage. Account must be taken of this fact. Time must be reserved for those who are working in a foreign language-medium to martial and present their ideas. And, least of all, must their minor lapses, induced largely by this handicap, be pounced on as a text for rebuke or exhortation. There can be no teacher class in a successful gathering of this kind. All the partici-

pants must be learners together. If there are those who have passed the learner stage, they do not belong.

#### THE VOICE OF MR. ZUMOTO

To the Americans who attended the Honolulu gathering there came one sobering revelation. It came from a Japanese—a little old man who conducted for years the most liberal weekly in Tokyo, and who, at Honolulu, contributed so much to the reality of the discussions that the chairman, Dr. Ray Lyman Wilbur, introduced him at a public meeting as "the wise old man of the Institute." This man has worked unceasingly to bring about the overthrow of the militaristic oligarchy in his own country. He probably did as much as any one man to crystallize national sentiment into forcing the withdrawal of the Japanese army from Siberia. He has likewise worked for years to promote understanding across the Pacific. His name is Zumoto.

This Mr. Zumoto had been speaking one night to a public meeting. He had been talking about America as others see her. In America, he suggested, the discussion of matters of high spiritual and cultural significance is done by one section of the community, while the shaping of practical political action is charged off to the working of a totally different section. "It is certainly a convenient arrangement," observed Mr. Zumoto. "It undoubtedly saves the noble-minded section a lot of trouble of an unwelcome nature. But its operation is very unfortunate to those who have to suffer from it."

Then this Japanese went ahead in this fashion: "The more I study the international situation in the Pacific, the clearer becomes my vision that America is par excellence the problem before the peoples of this great ocean. On any of the problems in which these Pacific nations are vitally interested, the discussions at our round tables have shown that sooner or later we strike the ground rock of American viewpoints and American policies. Our further progress in our efforts for satisfactory solutions of these problems, therefore, depends altogether upon America."

There are ambitious plans afoot for the continuation of the Institute. A permanent secretariat; continual fact-finding; regular biennial general sessions—all these are projected, and all should be held. But the Americans who rush blithely into such an enterprise, assured that if they can only organize something for the benefit of others all difficulties will disappear, will do well to ponder for a while this note on which this Japanese liberal closed the first session of the Pacific Institute.

#### The Poor

OF mortals there are many,  
And some of them have gold,  
But more of them have tired eyes  
With woes that too much toiling buys;  
And all their young are old.

And yet, with all their sorrows,  
They still have much in store:  
They have not known satiety,  
The bloated, blind satiety  
Of those who dream no more.

THOMAS CURTIS CLARK.

# The Quest of Freedom

By John C. Schroeder

Modernism is a philosophy of Catholic experience or practice, distinguishing what is life-giving and permanent in beliefs and usages—what saints have lived on. It tries to reconcile this with modern knowledge. It seeks a fuller and deeper, not a thinner and shallower explanation.—GEORGE TYRRELL.

IT SEEMS REMARKABLE that so cogent a definition of the liberal position in the Protestant church should come from a Roman Catholic. Yet one has only to read the life of Father Tyrrell to realize that the difficulties which the Protestant church faces were brought to a focus in his own experience and sifted through the brilliance of his own mind. There could be no course of summer reading better adapted to the needs of the time for the minister who is struggling with the problem, than to devote the major part of his vacation study to the career of Tyrrell. For his problem, as was that of his colleague, Von Hugel, is essentially the problem of the liberal. It is a quest for freedom and for the discovery of a continuously developing Christian conscience and Christian experience. The liberal's loyalty is to the religion of the spirit and his hope is centered in the discovery of the will of God for his own time. Wherever he can see or sense the presense of that will and however he discovers it as the root of his own spiritual well being, there will be the homeland of his soul. He cannot help but rebel against any authority that does not induce his love nor enthrall his search for the truth of God. He cannot in good conscience shackle his mind nor his spirit by an authority that is afraid of his free criticism or reluctant to give expression to his sincere love.

## TYRRELL'S PROBLEM REMAINS

Now in Tyrrell's case, the authority happened to be the authority of the church. And when that authority came to be restricted to papal utterances *ex cathedra*, or the sluggish conclusions of ecclesiastical minds in council, both his mind and his will rebelled. And when finally, the hand of the church forced him out of doors, it seemed natural to those of his friends who were Anglican that he would turn there for refuge. It was difficult for some of them to understand why he did not make the change. But were he alive today, he could turn to almost any one of the Protestant churches and say, "I told you so." For our problem is essentially his problem, and the voice of Dr. Macartney or Dr. Straton, as he would enforce an acceptance of a literally read Bible is just as authoritative (though fortunately not as potent ecclesiastically) as the voice of the pope. Whether it be the "frying pan" of a papal decree or the "fire" of fundamentalist Christianity, makes little difference. Both are essentially rigid authority, the vatican perhaps being a little freer because it still speaks, while the canon of scripture was closed several centuries ago. Calvin, at least, was conscious that his efforts to prove the authority of the Bible drove him into a vicious circle. He contended that we know the Bible to be the word of God by the testimony of the Spirit within our own souls. Then he added that we recognized the testimony of the

Spirit to be true by checking it with the standard of scripture.

Now it was with such soul-stifling tyranny that Tyrrell found fault. He was looking for a developing and self-chastening authority and he would rather have authority than freedom suffer. He saw that "what is divine today need not be divine tomorrow" and that the function of religion is the "purification of man by an ever growing cleavage and contrast between his bad false self and the false blind self-love that clings to that self, and his good true self." Now it is no easy thing to find an authority which is changing and self-purging. Authorities grow up only to be dashed to pieces on the buttresses they themselves have built. They can patch weak spots for only a short time. Tyrrell sought his authority in the "communion of saints." This at least would change and would yet find its root in the inspiration of the Master. Perhaps he once thought that the pope would be the spokesman of the communion. In Protestantism we can find no such interlocutor. (On social questions, we can give utterance through the Federal Council of Churches.) But we do not need a spokesman any more than we have one for our conscience which acts as the voice of the communion of saints. But nevertheless liberal Christianity is sensing the reality of that authority as the only one that matters and the only discipline for the freedom which is so necessary for our spiritual well being.

## FREEDOM'S ONLY AUTHORITY

Over and above that there can be no authority in the religion of the free spirit. It was Royce's position that historical Christianity has always been an interpretation of the Master and his religion in the light of some subjective premise. The subjectivity of our outlook comes from the mind and the religious temper of our own time as it fashions and is fashioned by our experience. That is the only authority which will save for us the freedom without which we shall not discover the truth. As long as we accept a rigid ecclesiasticism or a rigid interpretation of scripture, we shall be bound as was Tyrrell or as our modern church is bound. The roots of our religion and the source of its power come not from its authority but from the response which the believing soul makes to the figure of Jesus. Nor is the major function of the church so much an expression of authority as a stimulus to great living. Jesus was no rule maker. His greatest claim was that to men he gave power as sons of God and the whole force of his life was preeminently creative. As a catalytic agent in a chemical reaction serves to bring together two elements that will not fuse, so too Jesus has brought together God and man. Without him the union could not have been made. With his presence the power of God has been fused to the soul of man. Through that power there is created the only authority which the Christian soul needs,—the developing Christian consciousness of the communion of saints as it learns to know the will of God.

OF  
as sol  
count  
THE T  
Here  
with l  
able n  
and h  
tures  
human  
the w  
do—o  
and a  
cialism  
prepos  
him.  
of the  
and q  
perhap  
Wh  
who c  
Of co  
spirit  
and m  
and w  
richer  
ingly  
every  
than l  
degree  
nize t  
related  
insolu  
purpos  
of inte  
for w  
sort in  
suffers  
do not  
them  
does n  
This  
way o  
univer  
and fl  
Amaze  
sneeze  
born i  
that t  
ization  
tem, e  
and p  
James  
Key  
view  
every  
their  
hand,  
sterile  
and m  
and is  
under  
system  
rate a  
Obs  
tative



# The Book World

## A Travelling Philosopher

OF ALL THE BOOKS that I have encountered within the past year, the one that I would rather have than any other as sole companion on a long voyage, or for a month in the country, or on a desert island, is Count Hermann Keyserling's *THE TRAVEL DIARY OF A PHILOSOPHER* (Harcourt, 2 vols, \$10.00). Here is a man who made a journey around the world taking with him not only his eyes but his mind—and a very remarkable mind. He describes little, and that little only incidentally, and he interprets much, for he did not set out to collect pictures of travel but to gain an understanding of the soul of humanity and especially of his own soul. He did not go around the world to get away from himself, as foolish travellers often do—only to find themselves dogged through strange places and amid exotic scenes by the shadow of their own provincialism—but deliberately to find himself by escaping from his prepossessions and letting India and China work their spell on him. Many of his interpretations are, I think, wrong; some of them shockingly wrong; but I find my own mind fertilized and quickened by them in an extraordinary degree, and most perhaps by those with which I least agree.

What can you think, for example, of a cultivated German who comes close to avowing that he has become a polytheist? Of course he does not quite say it. What he says is: "The spirit of polytheism takes possession of my receptive soul more and more. I accept, as a matter of course, all forces within and without me as being substantial, and my pantheon becomes richer from hour to hour. My experiences gain correspondingly in color. In so far as I recognize a special being in every special manifestation, I notice these manifestations more than before, and the quality of my consciousness is gaining in degree." What he means, as it presently appears, is to recognize the infinite and polychromatic variety of apparently unrelated phenomena in the universe—phenomena which present insoluble puzzles if one confronts them with the predetermined purpose to reduce them to a purposive unity, but have no end of interest and value if one takes them just as they come and for what they are. John Dewey says something of the same sort in his recent book when he insists that our philosophy suffers when we either ignore the factors of experience which do not readily lend themselves to systematization or force them into a preconceived mold which they do not fit, but he does not call it polytheism.

This, I judge, is only Keyserling's personal and interesting way of expounding and interpreting the idea of a pluralistic universe. In similar vein, William James says: "While I talk and flies buzz, a sea-gull catches a fish at the mouth of the Amazon, a tree falls in the Adirondack wilderness, a man sneezes in Germany, a horse dies in Tartary, and twins are born in France. What does that mean?" It means at least, that the world is so full of a number of things that the organization of its multiplicity of phenomena into one coherent system, either mechanical or theological presents great difficulties and presents a result which may not be worth the strain. But James does not call it polytheism.

Keyserling admits certain advantages in a unified and theistic view of the world: "The world is stabilized and moralized; everywhere among monotheists, their characters are stronger, their principles firmer, the forms of life purer. On the other hand, their souls are more colorless, more rigid, and more sterile." But as "a believer in gods," he finds himself "richer and more versatile in powers of experience and expression," and is "no longer surprised that great artists only flourish under polytheism—for the Catholic church is a polytheistic system, and most great poets, such as Goethe, have, at any rate as artists, subscribed to polytheism."

Observing Hinduism in Ceylon, he reflects upon the vegetative character of life and thought in the tropics. It proceeds

with luxurious and superabundant fecundity and with no concern for logical coherence. In like manner, this is a vegetative book. It draws nourishment directly from the soil. It creeps and wanders like a luxuriant vine, and breaks into blossoms of bewildering beauty and intoxicating fragrance, but it may or may not be good for food. It seems no more the result of a consciously directed process than the growth of any jungle plant. The author might almost disclaim responsibility for it. He exposed himself to the influences of many lands, saw, felt, let the suggestions which came to him sprout in the warm soil of his imagination, and this book is what happened.

It is difficult to make a unified statement about a book which presents a bewildering complexity of details and which asserts that the separate phenomena of the world are more important than any systematization of them, and, in fact, that they are incapable of being systematized. It presents an endless succession of interesting ideas which tempt one to quote them, even if there is no space either to commend or to confute. The street-signs in Canton afford a point of departure for many considerations about art and language and the aesthetic and intellectual quality of Chinese ideograms. It would be an irreparable loss if modern writing were substituted for them.

India has known for centuries what Freud only lately discovered and revealed to the western world—the corrosive quality of suppressed desires. Easterners are better than their conduct; Americans are worse than theirs, for they have discovered that virtue is profitable. Something in Salt Lake City moves him to say that Luther's "personal religion was wonderfully profound, but his thoughts concerning religious matters all remained on the surface"—a distinction worthy of much meditation and wider application. "America, in spite of the preliminary character of most of its phenomena, is decidedly nearer than Europe to the ideal condition towards which our latest evolution tends."

That is generous. But—"Chicago is awful. All life is given over to mechanical regulation to such an extent that even the visitor surrenders himself unconsciously to it out of fear of perishing otherwise." Pure bunkum. I live in Chicago myself and feel the restraint of no mechanical regulation, except that the police occasionally stop the traffic on Michigan avenue to let me and other pedestrians get across, and there indeed I do surrender to the regulation for fear of perishing otherwise. Conventional clap-trap also is the opinion that making money is the one vital interest in America. But in a hundred keen and subtle generalizations less easy to summarize in a sentence than these banal platitudes, Keyserling penetrates beneath the surface of our American life and interprets it with rare insight.

Keyserling's journey around the world was made before the war, and the book was largely in type ten years ago. There have been revisions, especially in the second volume, during the long interval between writing and publication, but it is evident that the main structure of the work has not been affected. To say that the war gave us a new world, is only a partial truth. It left unaltered more things than it changed; and these racial and cultural depths which, like the bulk of the ocean, lie too deep to be agitated by even the most violent storm, are the area of Keyserling's primary interest.

## On Religious Education

AN EXCEEDINGLY practical treatment of the problems of religious education for adolescents is *THE CHURCH'S PROGRAM FOR YOUNG PEOPLE*, by Herbert C. Mayer of Boston University (Century Co., \$2.00). The author says that it is intended primarily for use in college and university classes, but it appears at least equally well adapted for study by Sunday school teachers and administrators. There is much wise counsel

about class and departmental organization, young people's work in the church, adolescent worship, and Christian decision. In the matter of curriculum, the author lays strong emphasis upon the necessity of a solid body of information. His curriculum would be constructed of four types of material: first, the life of Christ, Christian doctrine, early Christianity, and church history; second, Christian teaching upon problems of individual and social conduct; third, cultural materials from Christian history and art; fourth, Hebrew and oriental backgrounds of Christianity. This arrangement is novel in the very subordinate position which it assigns to materials drawn from the Old Testament, but it appears in the main to follow conventional lines in making the historical element primary. The object is to teach what Christianity is, in the teaching of its founder and his most eminent disciples, and then lead the pupil to apply this teaching to his own problems.

A different and somewhat revolutionary approach to the problem of the curriculum is given in William C. Bower's *THE CURRICULUM OF RELIGIOUS EDUCATION* (Scribner's \$2.25). This is one of the few recent books in this field which are grounded on a thoroughly modern psychology and get down to basic principles of curriculum-making. It does not present a definite outline of courses of study, but lays foundations for such constructive work. It is an important and original contribution in its field, and deserves a careful study by religious educators. The author's structural idea is that religious education does not begin with historical information about Christianity which is later to be "applied" to current problems, but that "the fundamental element in the curriculum as enriched and controlled experience will consist of a selected and organized body of actual experiences of children, young people, and adults. In this way educational experience will not take its pattern from the school, but from real life as it is actually

in process of being lived." This obviously points the way toward the construction of a curriculum very different from that of the traditional, or even the modern, Sunday school. Professor Bower, who is dean of the College of the Bible, Lexington, Ky., is chairman of the committee on the international curriculum of religious education, a subcommittee of the international lesson committee, and it is to be anticipated that, upon the principles here indicated, he and his committee will presently put forth a curriculum which will mark the beginning of a new epoch in religious education. I advise those who want to be prepared for it to make a serious study of this book.

Those who know the author will not be surprised to find in *TEACHING THE YOUTH OF THE CHURCH*, by Cynthia Pearl Maus (Doran, \$1.75), a vigorous and practical manual on methods of teaching the graded, elective, and uniform lessons. In general, she takes the lessons as she finds them and undertakes to show how the most may be gotten out of them.

Edna M. Crandall's *A CURRICULUM OF WORSHIP FOR THE JUNIOR CHURCH SCHOOL* (Century Co., \$2.00) presents detailed plans for first year juniors for thirty-six sessions, each program consisting of three parts: first, the memorizing of hymns and scripture passages; second, preparation for worship, including the study of a selected picture; third, a period of worship. It can be made useful by teachers who realize the importance of developing the worship element in religious education.

And speaking of children, even though the child labor amendment has been defeated for the present, it is not too late to make mention of Davis W. Clark's *CHILD LABOR AND THE SOCIAL CONSCIENCE* (Abingdon, \$1.00), a collection of facts and arguments on this subject. Not too late—because it is only for the present that the proposed amendment has been defeated.

WINFRED ERNEST GARRISON.

## CORRESPONDENCE

### The True Church Identified!

Editor THE CHRISTIAN CENTURY:

SIR: Of course denominationalism is wrong! Denominations were not founded by the Author of Christianity, but churches were. If any one had any right to designate their structural principles, he did. If there is any authoritative word anywhere concerning those principles, it is ostensibly in the New Testament.

Whatever any man's predilections are, he certainly has no just grounds for advancing them as a basis on which to establish church, and, ergo, denominational affiliations. It is the sincere conviction of this scribe that any one who has no more reason for accepting a denominational "label" than that given by Mr. Frank Kingdon in your issue of July 30, under the caption "Denominationalism is Going" has little right to pass judgment on what may be matter of sincere conviction with others. His type of denominationalism, admissibly, has no reason for existence.

I believe the New Testament lays down the only authentic pattern of a Christian church. I gladly acknowledge allegiance to a church which I believe most nearly approximates that pattern—it happens to have been named Baptist by others.

Fayette, Mo.

GEO. W. GRAHAM.

### Here Is the Debate's Core

Editor THE CHRISTIAN CENTURY:

SIR: I have read with great care the article "Our Changing Morals" in the July 16 issue of *The Christian Century* by Professor Coe, and I missed from it the concrete illustrations that some of us would like to see touching on the practical departures from the old standards of morality that have governed the conduct of a good many persons like myself, who are hon-

estly perplexed at the brushing aside of those standards by the young people. As, for example, a friend of mine who occupies a large place in the educational world tells me that he knows of cases in the college with which he is connected where young people belonging to the student body defend their sexual "sins," as we would call them, by boldly asserting that they have a right to their own lives, and it is nobody's business how they use the physical part of themselves. In talking with some young people whom I know well enough to discuss such matters I find myself appalled by the apparent indifference with which they dismiss the subject, as a matter of personal choice, beyond the reach of any standard that is fixed.

The other day I was nearly killed by a careless automobile driver, who recklessly imperilled his own and my life. He had no excuse to offer for his actions, but neither did he express any regret or remorse for his lawlessness. In other words he was sorry to the extent that he had made himself liable to arrest and fine, but he showed no sense of guilt. He was not an ignorant nor uneducated person, but a graduate of a high school, and his people are well-known and respected citizens. I did not report him to the police, and the affair never got into print, but if it had I am confident the young man would have felt annoyed only at being interrupted in his driving.

It is things like these that perplex some of us who ask if the old standards of morality are passing and, if so, what other standards are taking the place of the old? Is it true, and would Professor Coe agree, that the sense of sin and wrong as we older people have been taught, is passing in the concrete cases as here mentioned? I confess to some doubt in my own mind when I think not only of a nation's lack of moral treatment of Japan or its juggling politically with international obligations, or its lying about Defense Day exhibitions, but when I consider the number of cases within my own experience, especially along the line of the sexual life of young folks, and the lack of rever-

ence for law and the absence of a feeling of sin for what we have always called a wrong thing.

Are there any standards of human conduct that are eternal? I wish Professor Coe would tell us what they are if they still exist. Jesus said that if a man looked on a woman with a thought of adultery he was as guilty as if he had committed it. Jesus is the same yesterday, today, yes, and for the ages to come. What is everlasting in human conduct? That is what many of us want to know. We think men like Professor Coe ought to tell us if they know. For my sake I cannot reconcile the actions of some of the young generation with the teaching of Jesus. Either he was mistaken or the young folks have found a higher moral law. It is a changing world, and evolution, as Dr. Osborn says, is a "continuous creation of life fitted to a continuously changing world." But if evolution in moral conduct means the destruction of the standards that Jesus gave us, what is the use? Is there a standard for all time? You tell us, Dr. Coe.

Topeka, Kan.

CHARLES M. SHELDON.

## British Societies and Indemnities

Editor THE CHRISTIAN CENTURY:

SIR: For the sake of truth and international understanding and goodwill, and with reference to the letters regarding the British share of the Boxer indemnity, I think you should print the following official statement of the action of the English missionary societies: "In connection with the China Indemnity (Application) bill it is understood that nearly all the British missionary societies working in China, including the Church Missionary society, Baptist Missionary society, Society for the Propagation of the Gospel, Wesleyan Methodist Missionary society, London Missionary society, China Inland mission, Friends' Foreign Mission association, and the Presbyterian church of England have passed resolutions, which have been sent to Mr. Chamberlain, the foreign minister, and to the Chinese minister in London, stating their definite intention not to make application for any share of the remitted portion of the Boxer indemnity fund, which may be applied to educational purposes. They also state that even if grants are offered them they will not accept them except with the full approval of the Chinese."

International Missionary Council,  
New York City.

A. L. WARNSHUIS.

## THE SUNDAY SCHOOL

Lesson For August 23. Acts 16:6-15

### "Come Over and Help Us"

**N**OTHING pulls like a call for help. It is irresistible. Once I was bathing in the Gulf of Mexico. It was early in the spring and only a very few persons were in the water. Only a little boy splashed near the shore at the place where I was. Far out a man was swimming. Presently I heard his call for help. It was imperative. It seemed the currents were taking him out faster than his strong strokes could bring him in. "Help!" he cried. I shall never forget his grip as he fastened on me. We brought him safely in. A house is on fire; suddenly, at a window, appears a child. Do you hesitate? Do you consult your own safety? No, you run to the rescue. We never hesitate when a clear case of need confronts us; it is only when that need is enmeshed in the living conditions of modern life that we dally or doubt.

Paul was a past-master in dreams. He dreamed on every occasion. His dreams seemed to be but the thinking processes of the day carried over into his sleep. His active brain would not stop. One master-motive governed him—to win men for Christ. Waking, sleeping, that dominant idea was ever with him. As men seek for money today, as men scheme for fame, as men toil for success, so Paul sought to build up the early

church. The world was vast, the calls many and confusing, his energy limited. Macedonia seemed to call most loudly. He responded. He established one of his best churches there. The Philippian people seemed to hold the throne of his heart. What generous, beautiful Christians they were!

Not directly did Paul go to Philippi; other tempting fields surrounded him. He tried to enter Asia; the gate closed in his face. He attempted to go into Bithynia; a wall confronted him. Baffled on the right hand and on the left, he waited for the voice of God. "Go forward," said the voice, and Paul entered Europe. Think what a mighty forward step that was! Consider what it meant for the future of our world. Christianity might have gone eastward instead of westward, and had that been the case, the cathedrals would now be seen in China. Had the cross headed east, the art, literature and music which made Europe would now be found in Thibet, Japan and India. Missionaries would then be coming to us from the east and our whole civilization would be pagan. It is a challenging idea. Now "The Rising Tide of Color" has another story to tell.

Closed gates—they only help us to find the true path to service. Not every boy should go to college; that is an exploded idea. Not all of us should make money; some of us do our best work because we are poor. Honors are denied some of us—therefrom we have no honors to idly rest upon; we are compelled to struggle on. I have my heart set upon a garden, with a red brick wall, a green bench, old-fashioned flowers, a warm sun, a cool tree, a leisure hour, a good book, fragrant air. But here I am in a city apartment, pounding a typewriter and pressed by engagements. I cannot turn to the east or the west, I must go right on. Straight away to the horizon goes the endless road of duty and service. It is God's will and it is best. There is always the duty that lies nearest, and the next is just beyond. O God, give us strength for the doing of Thy tasks.

Paul marched in at the open gate with banners flying. Denied Asia, denied Bithynia, he made the most of Philippi. A very humble start you would say; no synagog being there, he sought the place of prayer by the river's brink. There he found Lydia, a high-class dress-maker and her household of seamstresses. Soon they were baptized in the river. The gospel began in Europe with a woman. Women have always, with their divine intuition, been quick to respond to the gospel and they have led their husbands and families into the church. Monica prayed for her son and Augustine became a monk. Luther's mother was a woman of prayer. Gladstone's wife was his source of inspiration. But today both men and women support the churches of Europe and America. The men are making the most of today in America. The gospel is capturing the homes and that is as it should be—women, men and children—all for Christ. But remember it was Paul who entered that western gate.

JOHN R. EWERS.

To Subscribers Returning from Vacations: Remember that it takes two weeks to complete a change of address. Send the change now, and the necessary corrections will be made on any date specified by you.

THE PUBLISHERS.

### Contributors to This Issue

MARGUERITE WILKINSON, poet, critic, author "New Voices," "Contemporary Poetry," "Bluestone."

PAUL HUTCHINSON, managing editor of The Christian Century; a member of the American group at the Institute of Pacific Relations.

JOHN C. SCHROEDER, minister community church, Bogota, N. J.



# NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

## United Brethren Church in Vigorous Condition

The United Brethren church, which held its quadrennial general conference in Buffalo, N. Y., this year, showed a net increase in membership of almost exactly 10 per cent for the last four years. The membership is now 389,294. The total value of church and parsonage property is now \$23,450,655, while a sum about \$1,500,000 larger represented the denominational giving for all purposes during the last quadrennium. This represented an increase of about 20 per cent. Bishop Cyrus J. Kephart was placed in the emeritus relation by the Buffalo conference, and Dr. A. B. Statton, of the Philadelphia conference, elected to fill the vacancy thus made in the board of five bishops. According to the law of this church, all bishops have to be reelected to office at every general conference, but there is almost no precedent for failure to reelect bishops still in good health.

## Intensive Study of Africa Offered at Hartford

The Kennedy school of missions, Hartford Theological seminary, Hartford, Conn., is cooperating with the Africa committee of the committee of reference and counsel and the International Missionary council to offer an intensive study of Africa from Oct. 1 to Dec. 22. Prof. D. Westermann, of the University of Berlin, an authority on African language and anthropology, will be in residence for five weeks and lecture three times a week. Mr. J. H. Oldham, of London, editor of the International Review of Missions, will give a series of lectures on the relations of missions to governments and related topics. Dr. Thomas Jesse Jones, of the Phelps-Stokes fund; Dr. Homer L. Shantz, of the U. S. department of agriculture, and Dr. J. H. Dillard, of the Jeanes and Slater funds, will also lecture, as will three mission board secretaries recently returned from Africa: Rev. T. S. Donohugh, Rev. Ernest Riggs, and Dr. P. H. J. Lerigou.

## Deer Quits Dayton Post For Minneapolis

After five years as executive secretary of the council of churches of Dayton, O., Rev. Irvin E. Deer will transfer to a similar position at Minneapolis on Sept. 1. While in Dayton Mr. Deer has given leadership to one of the most successful city councils in the country. He has recently found his way into the pages of magazines with national circulation, in which he has used his experience to preach the necessity of church cooperation.

## Woman Pastor Leads Creedless Church

The Portland community church, near Mason City, Ia., is prospering under the ministry of Mrs. Carrie V. Lucas. Mrs. Lucas is not an ordained minister, and 1030

has refused to seek ordination from any denomination lest, by that action, she be hampered in promoting the type of undenominationalism which she believes is the hope of the country church in America. Even without ordination, however, she finds it possible to give this church such service as apparently meets most of the spiritual needs of the community in which it is located. The Portland congregation recently visited the famous "Little Brown Church in the Vale," at Nashua, Ia., and held its Sunday service there, with Mrs. Lucas as the preacher at the union service.

## Dr. Stauffer, Disciple Educator, Dead

Dr. Vernon Stauffer, professor in the College of the Bible, Disciple institution at Lexington, Ky., and one of the best-known ministers of his denomination, died on July 14. Dr. Stauffer was professor of New Testament interpretation, and, in addition to his professional work, held the

pulpit of the church at Providence, a suburb of Lexington. He received his doctor's degree from Columbia university in 1918. Before coming to Lexington he had been on the faculty of Hiram college, and had served as pastor of several prominent churches.

## Anti-Saloon Leaders Endorse New Prohibition Move

In view of statements in some newspapers to the effect that the officers of the Anti-Saloon League of America were opposing the transfer of national prohibition enforcement to the unit now being organized by General Andrews, assistant secretary of the treasury, these officials have issued a formal statement, in the course of which they say: "The Anti-Saloon League has long advocated the reorganization of the prohibition unit so as to place responsibility definitely, to exclude political influence, and to secure cooperation from the various government departments. Accepted as a step in this

## Presbyterians of World Meet in Wales

WITH 280 DELEGATES, representing 46 denominations and 24 countries present, the twelfth council of the Alliance of Reformed Churches Holding the Presbyterian System met at Cardiff, Wales, during a part of June and July. About half of the delegates came from the United States.

### LEADING ISSUES

More attention seems to have centered on the discussion of church unity, both within and without Presbyterianism, and the proposal for a new creed to be held by all Presbyterian churches, than on any other subjects which came before the council. The example of Canada was strongly presented to the delegates by Rev. G. C. Pidgeon, while Principal Garvie, Dr. J. Scott Lidgett and the archbishop of Wales dealt with the problem of Christian union from the viewpoints of the various English communions. When it came to a discussion of a common creed, so much sentiment in favor of such a standard was disclosed that a motion in favor of such a statement received unanimous approval. It has been decided to have each section of the alliance, the eastern and the western, go to work in an effort to formulate such a creed, with the hope of securing a common standard of faith from the resulting documents.

"The only note of disharmony in the conference," says Dr. George Wesley Benn in reporting the gathering for the Presbyterian Advance, "came from the American delegates. On the very first day of the addresses, Prof. G. W. Richards, of the Reformed church in the United States, read a paper on 'Movements of Thought and Worship During the Last Fifty Years.' He quoted Dean Inge of St. Paul's cathedral as saying that only 'Persons of low mental culture now

believed in the visible bodily return of our Lord Jesus Christ.' At once a Princeton professor present began to hiss, without waiting for the finish of Prof. Richards' statement, which was: 'If that be so, there must be many persons of low mental culture in the United States.'

"At a social luncheon after the morning meeting Dr. Clarence Macartney was called upon for an after dinner speech. He at once entered upon a reply to Prof. Richards, though being careful to state that he himself was not a premillenarian. He went on to speak of the differences in our American church, and the reasons therefor, till he was called to time by the presiding officer.

### MACARTNEY HITS BRITISH CHURCH

"As the conference went on, however, it became increasingly manifest that the brethren from the British Isles and from the continent were not in sympathy with the views held by Dr. Macartney and his followers. This led Dr. Macartney to say in his prepared address on 'The Authority of the Scriptures,' that he might as well declare in public what was being said on all sides in private 'that the chief fear of our church in America was that the same declension which had befallen the Presbyterian church in the British Isles should befall us in the United States.' Of course this was instantly resented.

"Dr. John Timothy Stone of Chicago, took occasion to say in his address that it would not be fair for the delegates to conclude that all our time in America was taken up with controversy, that on the contrary the great majority of our American churches were impatient of the discussion and were going right on with the great work of the kingdom of God."

direction, the new reorganization merits support. The measure of its success will depend upon the freedom with which it is permitted to operate. The Anti-Saloon League will continue to support every officer who honestly endeavors to enforce the law. It has supported the enforcement department during three administrations. It has supported and will support General Andrews in every effort he makes to better law enforcement. It will continue to point out the weak points in the administration of the law, and the leaks in the law, and help to eliminate derelict officials in state and nation who will not enforce the law."

#### Methodists Link In with Community Church

At Annawan, Ill., the Methodists, usually regarded as exceptionally rigid in their denominationalism, have shown their ability to adapt themselves to the community church movement. This rural community has a community church, but accepts a pastor appointed yearly by the Methodist conference in order to be assured a continuous pastorate. The local organization, however, controls its own property. The conference receives a contribution for conference expense, but otherwise the benevolences are disbursed at the will of the congregation.

#### Reports Lynchings in U. S. Again on Rise

Major R. R. Moton, principal of Tuskegee institute, reports that there were 9 lynchings during the first six months of

1925. During the same period in 1924 there were but 5. The lynchings were divided among the states in this way: Arkansas, 1; Florida, 1; Georgia, 1; Louisiana, 1; Mississippi, 3; Utah, 1, and Virginia, 1.

#### Warn Against Religious Grafters

Dean Thomas F. Holgate, president of the Chicago Church federation, and Judge Charles M. Thomson, chairman of the committee on endorsements of that body, have warned the church public of that city against fake solicitors for alleged social and religious enterprises. They say that there are numerous crooks and grafters now working the public under the guise of religion and social welfare. Organizations worthy of support can obtain credentials, either from authorized church bodies, or from the Chicago Association of Commerce.

#### Churches Look Toward Labor Sunday

Plans are under way for the annual celebration of Labor Sunday in many American churches on Sept. 6. The usual Labor Sunday Message, prepared and distributed at low cost by the commission on social service of the Federal Council, this year stresses the cooperation of labor unions in constructive efforts towards industrial peace. The recent statement of President Green, of the American Federation of Labor, is singled out for approbation, and the actions of the Baltimore and Ohio, Chicago and Northwestern, and

## Mission Leaders on Chinese Troubles

SECRETARIES of many boards of foreign missions have joined in a statement issued by the committee of reference and counsel of the Foreign Missions Conference of North America concerning the recent upheaval in China. After expressing satisfaction that the United States is moving toward the fulfillment of the promises contained in the treaties and resolutions of the Washington conference of 1921, the statement says:

"Information reaching us from China, through trustworthy sources, indicates that the prolonged delay in bringing about the arrangements for the relief of China contemplated in the Washington treaties and resolutions has created serious misunderstandings on the part of the Chinese people.

#### FORCE USELESS

"At this distance from China we are not competent to form an opinion as to the responsibility of those involved in the reported local disturbances, but we record our conviction that a permanent settlement of the difficulties existing in China will be effected, not by the use of, or by the show of force, but by friendly conference between those concerned.

"While believing that China's greatest and most difficult problems are within herself, and that their solution involves the establishment of stable and just government, the realization of national unity, and the adoption and enforcement of en-

lightened laws, we believe justice to China demands the readjustment of the treaty relations between China and other nations as suggested at the Washington conference; and that until those treaties are readjusted there will inevitably continue to be misunderstandings between China and other nations. We identify ourselves with those who are endeavoring to secure justice for China in all her relations with the other nations because it is the simple and inalienable right of China.

"Up to this time the following secretaries of boards and societies carrying on work in China have approved the statement: Robert E. Speer, Frank Mason North, Ralph E. Diffendorfer, John W. Wood, James Endicott, A. E. Armstrong, James H. Franklin, E. H. Rawlings, L. B. Wolf, Findley M. Wilson, Egbert W. Smith, Allen R. Bartholomew, Mrs. S. J. Broadwell, J. W. Phelps, Miss Mabel E. Emerson, Stephen J. Corey, Harley W. Hewitt, Mrs. C. K. Roys, S. C. Ziegler, William I. Chamberlain, Mrs. Thomas Nicholson, Mrs. Hume R. Steele, Miss Mabel K. Howell, B. Willis Beede, Palmer Bevis, C. V. Bowman, W. W. Pinson, Henry Beets, Miss Sarah S. Lyon, W. B. Olmstead, William I. Haven, William E. Strong, William L. Burdick, B. H. Niebel, J. Ruswell Flower, A. C. Snead, John E. Edwards.

"On behalf of the committee of reference and counsel, Fennell P. Turner, Leslie B. Moss, secretaries."

### Northwestern University

#### Department of Religious Education

**Courses:** Wide range of Courses leading to B.A., B.S., M.A., Ph. D. degrees.

**Faculty:** Nationally known specialists; Teachers, Authors, Administrators.

**Location:** Leading center for Religious Education in the United States.

**Positions:** Calls for trained workers far exceeds the supply.

**For Special Bulletin** write Professor John B. Stout, Department of Religious Education, Northwestern University, Evanston, Illinois.

### PACIFIC SCHOOL OF RELIGION

Berkeley, California

Sixtieth year opens August 17, 1925

Prepares men and women for

The Pastorate Social Service

Religious Education Foreign Service

Research

Practical Instruction Graduate Degrees

Facilities of University of California

Faculty of Ten

Opportunities for Self Support

Commodious Buildings under construction

Come to California to Study

WILLIAM F. BOWMAN

President

### CHURCH FURNITURE

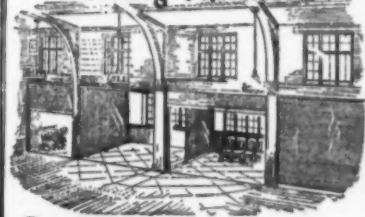
PEWS • PULPITS  
CHANCEL FURNITURE  
SUNDAY SCHOOL SEATING

American Seating Company

General Offices  
14-H E. Jackson Blvd.  
Chicago

CATALOGUES ON REQUEST

### Wilson Rolling Partitions



One Room or Many  
As Occasion Demands

By the use of Wilson Rolling Partitions large rooms can be quickly transformed into smaller ones for classes, meetings, etc. They are easily operated, and roll out of the way, vertically or horizontally. Can be installed in old as well as new buildings.

Send for 40 page Catalogue No. 17  
THE J. G. WILSON CORPORATION  
ESTABLISHED 1876  
11 East 10th Street New York City  
Offices in all principal cities

### CHURCH FURNITURE

Everything for Church and Sunday School  
Use From Factory to You. Fine catalog free.

DeMoulin Bros. & Co.

1104 South 4th St., Greenville, Illinois





spent on Professor D. J. Fleming's new book, "Whither Bound in Missions?" From that the study is to progress to a discussion of the Gandhi movement in India, the anti-foreign movement in China, the report on "Missions and World Problems" recently drawn up by the Inquiry of New York city, and the conditions uncovered at the recent Montevideo congress. One assistant secretary of the board, Mr. Stanley High, is specially commissioned to give his major attention to securing the data on social, political, indus-

trial and religious movements, which should make it possible for other officers of this board to keep abreast of the times.

#### Leaders Plan Changes in Near East Relief

Dr. James L. Barton, chairman of the Near East Relief, and Charles V. Vickrey, general secretary, are spending six weeks studying conditions in Turkey, Greece and Palestine. The changing political conditions in those countries are said to necessitate a re-examination of

the whole plan under which the N. E. R. is operating, while an impending drastic reduction in budget makes it clear that the relief will be forced to curtail many of its activities.

#### Moderator Holds Presbyterian Union Not at Hand

Dr. Charles R. Erdman, moderator of the northern Presbyterian church, sees little likelihood of a reunion between the northern and southern branches of the church in the immediate future. After a week at the summer assembly of the southern church at Montreat, N. C., Dr.

## Dr. Hunt Held No Heretic

THE "Scopes case of Wisconsin," it was called. And though the heresy trial of Dr. George E. Hunt, pastor of the Christ Presbyterian church, Madison, Wis., the largest Presbyterian parish in the state, was not carried on under such a glare of publicity as dazzled Tennessee, yet it was none the less important. For in both cases freedom was involved—freedom to teach and preach the truth. Where Scopes was convicted of teaching the theory of evolution in contrary to the law of Tennessee, Dr. Hunt barely escaped being unfrocked by the Wisconsin Presbyterian synod for believing in and preaching the theory of evolution deemed contradictory to the story of creation as told in Genesis and for holding to other alleged heretical opinions.

#### CHARGES INSUFFICIENT

Dr. Hunt, who is one of the most vigorous and thoughtful ministers in Wisconsin, was acquitted of the charges brought against him in deposition proceedings at the synod's meeting in Waupaca, Wis., July 19-26. But he was not acquitted because the synod might have declared the charges "ridiculous" or pronounced sentiments favoring "freedom of thought" among the pastors of Wisconsin. Dr. Hunt was freed only because the evidence offered bearing upon his alleged heresy was "insufficient."

And along with this acquittal of Dr. Hunt, the synod has put a virtual clamp on the free expression of opinions by the Presbyterian ministers of the state. For in its final public report it issued the following injunction: "The commission earnestly cautions every minister of the several presbyteries to exercise extreme care in all public utterances that no appearance be given of disloyalty to the ordination vows, the faith of the church, the doctrines of the holy scriptures, as contained in the confession of faith, or the law and policy of our church."

The specific charges levelled against Dr. Hunt were:

1. His affirmation of evolution and characterization of the story of creation in Genesis as but figurative.
2. His proclamation that he no longer accepts or believes in the confession of faith.
3. His denial of the virgin birth of Christ.
4. His signature to a petition asking support of Dr. Harry Emerson Fosdick in his religious views.

This is the second time Dr. Hunt has

been freed of these heresy charges, the first instance being at a trial before the Madison presbytery on Nov. 4, 1924. And according to his prosecutors, Rev. R. J. Aitchison, Poynette, Wis., and Rev. Isaac W. Caldwell, formerly of Madison, there will be another battle to unfrock Dr. Hunt next year, when an appeal from the decision of the state synod will be taken to the national Presbyterian assembly at Baltimore.


Dr. Hunt's stand on the question of the virgin birth of Christ was alleged to be this: "I do not affirm the virgin birth of Christ. I do not know enough to declare it fiction and am not scholar enough to speak with authority about these documents. It is entirely possible, but I do say that it doesn't make any difference to me whether Joseph was the natural father of Jesus or not." But the stand of the Presbyterian church on the matter was stated in these terms by the prosecution: "The general assembly of the Presbyterian church at its last meeting clearly and emphatically stated that no one in the future must be licensed to preach the gospel unless he accepts the virgin birth literally and without any mental reservations."

#### EFFECT OF NEW KNOWLEDGE

Dr. Hunt explains the struggle within the church today, in which he has become involved, in his assertion that "as human knowledge advances, little by little, old traditions are chiseled away and new conceptions take their places, these new conceptions becoming old and supplanted by still later ideas and habits. Every such change from the old to the new is attended by struggle, the lovers of the old always opposing the new. No truth ever yet gained general acceptance without a preliminary period of crucifixion."

"Now into this stream of inherited tradition about the origin of mankind there has come, in the nineteenth and twentieth centuries, a vast flood of knowledge. The curtain of the unknown, covering the dim past of this earth and of life, and especially human life, and man's long struggle up and out of the jungle, has been so far lifted that these ancient beliefs about special creation of man are having a hard struggle to see their own in this new light. And the lovers of this ancient tradition, made up largely of the unlettered mass of men who have not absorbed this new knowledge, are alarmed and actually opposing it."

RUBEN LEVIN.



**ZEPHYR ELECTRIC ORGAN BLOWER**  
For Pipe and Reed Organs  
Thousands of churches and  
economies in using them.  
Write for particulars.  
**The Zephyr Electric Organ Blower Co.**  
Orville, Ohio, Dept. A



**Church Seating, Pulpits,  
Communion Tables, Hymn  
Boards, Collection Plates,  
Folding Chairs, Altar Rails,  
Choir Fronts, Bible Stands,  
Book Racks, Cup Holders, etc**  
Globe Furniture Co., 1 Park Place, Northville, Mich

**Church and Sunday School  
FURNITURE**  
Highest quality goods — Reasonable prices  
**CHARLES SVOBODA**  
17 Fuller Building Philadelphia, Pa.

**Right Now—This Minute—  
You May Be Wondering How  
Your Church Can Raise Some**

## MONEY!

Why Worry about financing those Repairs, Alterations, Additions—or Perhaps Rebuilding? The Cash

## CAN BE HAD

If You Avail Yourself of the Facilities of Our Experienced Organization, with its Systematic, Thorough, Dignified Methods. We Have Relieved the Financial Straits of a Host of Institutions and Given Them a New Lease on Life.

Your Letter Telling Us of Your Requirements will be Treated in Strict Confidence. We know the "how" of it. Ask for an Analysis Blank.

**THE WARD SYSTEM CO.**  
28 E. Jackson Blvd., Chicago, Ill.

**Wanted—In the Cooperative Store,** owned and operated by Berea College, Berea, Ky., a good, live, Christian gentleman under 45 years, for Haberdashery Dept. One who will sympathetically appreciate the needs of the mountain boy. Must be free from tobacco habit. Delightful living conditions; a great opportunity for real Christian service; 2,740 students enrolled last year. Address H. E. Taylor, Berea, Ky.

Erdman gave an interview in which he stated that there was still too much suspicion of the northern church on the part of the southern to make reunion possible or desirable. Comity agreements now prevent overlapping, and the constant transfer of ministers from one denomination to the other is bringing the day when this reunion, which Dr. Erdman holds to be inevitable, shall finally come to pass.

#### Rockefeller Endows Seminary With a Million

John D. Rockefeller, Jr., has given \$1,000,000 for the endowment of the divinity school of the University of Chicago. The gift has no connection with the \$17,500,000 fund which the university is seeking to raise this year, but is an entirely separate fund which is expected to do much for the development of the divinity school. "We have been ambitious to carry the spirit and pursuit of research into the field of religious education," Dean Shailer Mathews said in announcing the gift, "to improve the work that we do in training men for practical service, to cooperate more effectively in mis-

sionary activities, to create new fellowships, and to give our students the advantage of studying under eminent scholars brought here from Europe."

#### Dr. Soper Accepts Duke Deanship

Dr. Edmund D. Soper, professor of the history of religions in Northwestern university, has accepted his election as vice-president of Duke university, Durham, N. C. Dr. Soper will act as dean of the schools of religious training. He has had a distinguished career as an educator in the north, having been a member of the faculties of Ohio Wesleyan, and Drew Theological seminary before coming to the Evanston schools. Dr. Soper's books in the field of comparative religions are recognized as standard texts.

#### Cardinal Begin Dead

Cardinal Begin, Roman Catholic archbishop of Quebec, died during July in his eighty-sixth year. Cardinal Begin received the red hat in 1914. He participated in the election of Benedict XV in that year, but arrived in Rome too late to have a

part in the consistory which chose Pius XI in 1922. His career in Canada was notable for the interest displayed in the welfare of the working classes. On several occasions the cardinal served as arbitrator in labor disputes, usually with success.

## Odd Volumes

(Slightly Shelfworn)

Adventures in Humanity, Stidger, \$1.50 (Slightly shelfworn, price, \$1.30).  
The Aims of Labor, Henderson, \$1.00 (65c).  
History of the Disciples, Moore, \$3.00 (\$1.75).  
Making Missionary Church, Warburton, \$1.75 (1.25).  
The Historical Jesus, Piepenbring, \$2.25 (\$1.65).  
Meaning of the Cross, Grubb, \$1.50 (\$1.00).  
The Hardest Part, Kennedy, \$1.50 (\$1.40).  
Handbook of Church Advertising, Case, \$1.50 (\$1.35).  
Origin and Character of Bible, Sunderland, \$1.65 (\$1.40).  
The Men's Class in Action, Morse, \$1.50 (\$1.20).  
Modern Discipleship: What It Means, Wood, \$1.25 (\$1.00).  
Our Common Faith, A. S. Peake and others, \$1.25 (85c).  
Must We Part With God? Champness, \$1.00 (75c).  
The Mystical Quest of Christ, Horton, \$3.00 (\$1.95).  
Now I Know, McCallum, \$1.50 (\$1.30).  
1,001 Bible Readings, Wetsell, \$1.50 (65c).  
How Jesus Met Life Questions, Elliott, 65c (50c).  
Literary Guide to the Bible, Wild, \$2.00 (\$1.60).  
Jesus and Civil Government, Cadoux, \$2.00 (\$1.60).  
How to Produce Plays and Pageants, Russell, \$1.50 (\$1.20).  
Jerusalem, Past and Present, Atkins, \$1.25 (\$1.00).  
Liberal Evangelicalism, 12 English Churchmen, \$2.00 (\$1.60).  
The Living Word, Saunderson, \$3.00 (\$1.95).  
The Creative Christ, Drown, \$1.50 (\$1.10).  
Creative Christianity, Cross, \$1.50 (\$1.10).  
Diagnosing the Rural Church, Fry, \$1.50 (\$1.00).  
Divorce in America, Gwynne, \$2.00 (\$1.65).  
Dramatized Mission Stories, Russell, \$1.00 (75c).  
Faiths of Mankind, Soper, \$1.15 (\$1.00).  
The Forgiveness of Sins, G. A. Smith, \$1.50 (\$1.30).  
Golden Rule in Business, Nash, \$1.25 (\$1.10).  
The Gospel at Corinth, Roberts, \$1.75 (\$1.40).  
Great Preachers as Seen by Journalists, Shepard, \$1.50 (\$1.25).  
God's Will and Our Life, Cook, \$1.00 (85c).  
The God of the Unexpected, Wishart, \$1.75 (\$1.55).  
The Winds of God, Hutton, \$1.25 (\$1.00).  
St. Paul on Trial, Still, \$2.50 (\$1.90).  
Altar Steps, Compton McKensie, \$2.00 (\$1.25).  
America's Stake in Far East, Fahn, \$1.00 (80c).  
The Business of Missions, Patton, \$2.00 (\$1.60).  
Christian Appreciation of Other Faiths, Reid, \$2.00 (\$1.70).  
Christian Faith and New Day, McAfee, 80c (60c).  
Christian Unity and the Gospel, Carnegie Simpson and others, \$1.50. (1.25).  
Papini's Life of Christ, \$3.50 (\$2.00).  
Power of the Endless Life, Saunderson, \$1.00 (85c).  
Prayers of Social Awakening, Rauschenbusch, \$1.00 (90c).  
The Meaning of Baptism, Morrison, \$1.35 (\$1.00).  
Recreation and the Church, Gates, \$1.25 (\$1.10).  
Religion and Business, Babson, 75c (60c).  
Comrades in the Great Cause, O. S. Davis, \$1.15 (90c).  
Contents of the New Testament, McClure, \$1.50 (\$1.20).  
The Book of Family Worship, Nicoll, \$1.50 (90c).  
Boy Scouts Year Book, Matthews, \$2.50 (\$1.65).  
Diplomacy, Old and New, Young, \$1.00 (80c).  
The Doctrine of Sin, Moxon, \$3.00 (\$1.95).  
The Divine Initiative, Macintosh, \$1.25 (95c).  
First! A Talk With Boys, Drummond, 50c (40c).  
The Promise of His Coming, McCown, \$2.00 (\$1.50).  
Preaching in London, Newton, \$1.50 (\$1.20).  
Problems That Perplex, Ward, \$1.50 (\$1.20).  
One or two copies of each on hand, very slightly shelfworn. The prices quoted apply only on these few copies. Note: Include a number of possible alternatives in your order.

The Christian Century Press, Chicago

## Famous Japanese Woman Leader Dead

MADAME KAJI YAJIMA is dead in Tokyo in her ninety-second year. Madame Yajima was born in Kumamoto in 1834, entered a teacher's training institute when 38 years old, and has since devoted her life to the education of girls and to the cause of temperance in Japan. She has been called "The Frances Willard of Japan."

At the age of 74, at her own expense, although unable to speak a word of English, she crossed the ocean to attend a convention of the Woman's Christian Temperance union in Boston, determined if possible to secure from America for Japan two missionaries in the interests of temperance. This she accomplished.

#### VISIT TO ROOSEVELT

Another motive which urged Madame Yajima to come to America at that time was to thank "The Great Mediator," as she styled President Roosevelt, for his service in securing peace with Russia for her country. The President telegraphed an invitation to an audience at the white house for all the foreign delegates at the Boston convention. About a hundred accepted. When Madame Yajima was introduced, taking the President's hand she inquired, "How is your illustrious daughter, she who condescended to visit my little country last year? I hope she is well. In the name of the women of Japan I wish to thank you as the mediator when my country was in the throes of war." Then she made the deep, low bow, "the poetry of grace known only to Japan." The President made a gracious reply and she left saying, "Now I am ready to go back to Japan; my dream is realized."

Madame Yajima was the first Japanese woman to take an examination for a government certificate in Japan to teach children. She was forty years old when she received the certificate. She was forty years old also when the first copy of the

Bible she had ever seen was placed in her hand. When she was 45 years of age she was baptized by the late Dr. David Thompson of Tokyo, a Presbyterian missionary. For forty years she was principal of the Joshi Gakuin, a Presbyterian school for girls in Tokyo, and afterwards was principal emeritus.

#### FOR INTERNATIONAL DISARMAMENT

Madame Yajima was president of the W. C. T. U. of Japan. When the vice district of Osaka had been burned and the authorities voted to build another, at the age of 82 she headed a procession of women through the streets of Osaka to the palace of the governor protesting against such action.

In November, 1921, Madame Yajima came to the United States to present to the disarmament conference in Washington a petition from the women of Japan for the limitation of arms. At that time she had received 10,223 signatures and more were coming. With the petition she assured the President of the confidence and friendship of the women of Japan towards the people of America.

At the time of the coronation of the emperor decorations were awarded to fourteen persons in recognition of honorable service performed for the state in education. Seven were well-known Christians, and one of the two women thus honored was Madame Yajima.

At a meeting in the assembly room of the Presbyterian board of foreign missions in New York, when Madame Yajima was present en route to Washington, Dr. Arthur J. Brown, secretary of the board, closed the service with the words, "Madame Yajima has been decorated by the emperor of Japan for distinguished service, and we can well imagine what her decoration will be from the King of Kings for the same kind of service in his cause."

*A Rare Bargain for Preachers!*

# The Expositor's Bible

*In 50 Volumes*

Edited by W. ROBERTSON NICOLL

*Among the Authors are Marcus Dods, W. F. Adeney, Alexander Maclaren, R. F. Horton, George Adam Smith, John Skinner, James Denney, A. Plummer, etc., etc.*

Old Testament, 28 vols., New Testament, 21 vols., Index, 1 vol.



This new and beautiful set, elegantly bound in cloth, is printed on a good quality of paper. The best edition ever made of the well known and valuable commentary. **Sold only in complete sets, wooden box.**

This set was originally sold at \$1.50 per volume, \$75.00 for the set—

**Now at \$27.50 for the Set!**

Only a few more sets available, and no more to be had. Send in your order today. You may have 90 days to pay (or cash may be inclosed.)



Order From

The Christian Century Press : Chicago

**Read Harry Emerson Fosdick on Evolution!**  
(See note below)

## 60 RECENT BOOKS Of Timely Interest

The Christian Century Press has won wide fame by its announcements of new books, and especially by the publication of valuable book lists—of the best books on vital and timely subjects. We are told that there have never been put out more helpful lists than our two latest—"Recent Books on Evolution and Religion" and "The Church Today and Tomorrow." We are including below, the leaders of these two lists for your convenience in ordering. We include also some of the best books on other subjects.

### Books on Science and Religion

1. Science and Religion, Thomson, \$2.00.
2. Where Evolution and Religion Meet, Coulter, \$1.00.
3. Evolution and Christian Faith, Lane, \$2.00.
4. Nineteenth Century Evolution and After, Dawson, \$1.50.
5. I Believe in God and Evolution, Keen, \$1.00.
6. Evolution, Knowledge and Revelation, McDowell, 1.00.
7. Religious Certitude in an Age of Science, Dinsmore, \$1.50.
8. The Understanding of Religion, Brewster, \$1.50.

### The Church and Modern Religion

9. The Church of the Spirit, Peabody, \$2.00.
10. The Christian Church in the Modern World, Calkins, \$1.75.
11. Imperialistic Religion and Religion of Democracy, Brown, \$2.00.
12. Religion in the Thought of Today, Patton, \$1.50.
13. Christianity and Social Science, Ellwood, \$1.75.
14. The Reconstruction of Religion, Ellwood, \$2.25.
15. The Faith of Modernism, Mathews, \$1.50.
16. Christianity and Progress, Fosdick, \$1.50.
17. Religion of the Social Passion, Dickinson, \$1.75.
18. Fundamental Ends of Life, Rufus Jones, \$1.75.
19. Religious Foundations, Rufus Jones, \$1.00.

### Books on God

20. Can We Find God, Patten, \$1.60.
21. Is God Limited, McConnell, \$2.00.
22. Some Open Ways to God, Bowie, \$1.50.
23. The Personality of God, Snowden, \$1.00.
24. The Idea of God, Beckwith, \$1.50.
25. The Certainty of God, Moulton, \$1.50.
26. Paths That Lead to God, Tillett, \$4.00.

### Books on Christ

27. Christ the Truth, Temple, \$2.50.
28. The Ethical Teaching of Jesus, Scott, \$1.00.
29. The Dilemmas of Jesus, James Black, \$1.50.
30. Constructive Revolution of Jesus, Dickey, \$1.60.
31. The Historical Jesus, Heppenbring, \$2.25.
32. Jesus, Lover of Men, Wates, \$1.50.
33. Jesus and Civil Government, Cadoux, \$2.00.
34. Life and Teachings of Jesus, Bosworth, \$2.25.

### Books on the Bible

35. The Modern Use of the Bible, Fosdick, \$1.60.
36. Making and Meaning of the Bible, Barclay, \$1.75.
37. Moffatt's Old Testament, 2 vols., at \$2.50.
38. Making and Meaning of the New Testament, Snowden, \$1.50.
39. Making of the English New Testament, Goodspeed, \$1.50.
40. Goodspeed's American Translation, popular ed., \$1.50.
41. Story of the New Testament, Goodspeed, \$1.50.
42. Introduction to New Testament, Bacon, \$1.00.

### Other Recent Favorites

43. Nature Sermons, Jefferson, \$1.50.
44. The Challenge of Life, Jacks, \$1.25.
45. What Ails Our Youth, Coe, \$1.00.
46. The Mystery of Preaching, James Black, \$1.75.
47. The Art of Preaching, David Smith, \$2.00.
48. Personal Idealism and Mysticism, Inge, \$1.75.
49. The New Decalogue of Science, Wiggam, \$3.00.
50. The Undiscovered Country, Atkins, \$1.50.
51. The Earth Speaks to Bryan, Osborn, \$1.00.
52. What Is Man? Thomson, \$2.00.
53. Craftsmen of the Soul, Atkins, \$1.50.
54. Sermons by British Preachers, edited by Marchant, \$1.75.
55. The World and Its Meaning, Patrick, \$3.50.
56. Man's Life on Earth, Schmucker, \$2.25.
57. History of Religion in U. S., Rowe, \$1.75.
58. Personal Religion and Life of Devotion, Inge, \$1.00.
59. Foundations of Faith, Orchard, \$1.75.
60. The Living Universe, Jacks, \$1.00.

### "Fosdick on Evolution" Free!

**SPECIAL**—With your order we will include, with our compliments, a valuable booklet including two articles by Dr. Fosdick on "Progressive Christianity," and "Evolution and Mr. Bryan," and two articles by Sherwood Eddy on "Science and Religion" and "Evolution and the Bible."

THE CHRISTIAN CENTURY PRESS :: CHICAGO

When writing to advertisers please mention *The Christian Century*.



**The 20th Century Quarterly**

THOMAS CURTIS CLARK, Editor

*Contributors and Their Departments:*HERBERT L. WILLETT, Jr.,  
"Clearing Up Difficult Points"JOHN R. EWERS,  
"The Lesson Brought Down to Date"ERNEST FREMONT TITILE,  
"The Social Note"WILLIAM BYRON FORBUSH,  
"The Lesson Forum"ERNEST BOURNER ALLEN,  
"Prayer Thought"

For Older Intermediate, Senior  
and Adult Bible Classes, and for  
Home Departments.  
Treats the International Uniform  
Lessons in fresh, vigorous fashion.

**WHAT AILS OUR YOUTH?**

For one thing, they are gradually drifting away from the influence of the Bible, because it is frequently interpreted as out of harmony with the teachings they receive in high school and college. The men who make the 20th Century Quarterly are in thorough accord with the teachers of truth in all fields, and their interpretations of Bible truth—sincere and vital and vigorous—make a strong appeal to twentieth century young people and young adults. Try this Quarterly this Autumn at our half-price introductory rate. See coupon below.

*Here is the liberal offer we are making to schools or classes not already using the quarterly. Fill out this coupon and mail at earliest date possible.*

*The Autumn issue of the Quarterly is out this week.*

*If you are not the person responsible for choice of literature for your school, please hand it at once to the person who is responsible. See that free samples are ordered without delay for examination by your leaders.*

THE CHRISTIAN CENTURY PRESS,  
440 S. Dearborn St., Chicago.

Dear Sirs: We are interested in your offer to send the 20th Century Quarterly at half-price (that is, at 6 cts. per copy) for the October-December quarter. You may send to the address below the number of copies listed. We are placing this order with the understanding that though this literature is furnished at half price it will be economically used to the best advantage. The Quarterlies are ordered for the following classes which are not now using:

Name of Classes	No. Needed By Each Class
.....	.....
.....	.....
.....	.....
.....	.....
Total Number Needed	
Send Quarterlies to.....	
Town or City.....	
My Name.....	
Address.....	
Name of School.....	
Address THE CHRISTIAN CENTURY PRESS, 440 S. Dearborn Street, Chicago	

When writing to advertisers please mention *The Christian Century*.

